

MANUAL
OF THE
METHODIST EPISCOPAL CHURCH.

OCTOBER, 1883

THE COMPARATIVE SUPPORT GIVEN TO THE CHURCH BENEVOLENCES IN THE DIFFERENT CONFERENCES.

BY THE REV. J. W. YOUNG, M.A.

THE degree of support given to the Church Benevolences varies greatly in the different Conferences, as well as in different localities in the same Conference. This variation is not always according to material ability, but often shows an inverse ratio to it.

In making a comparison it will not do to compare the aggregates raised, nor even the averages per member, in the Conferences, because a single church, or even a single individual, may greatly raise the aggregate, or the average per member. Such a comparison must be made as will separately take cognizance of all the collections taken, and classify them so as to show their qualities, and make them a readable exponent of the interest taken in aggressive evangelical work ; for the most important question about them respects the place they have found in the heart and convictions of the pastors and in the mass of the Church membership, and the manner in which these convictions are given expression in habitual contributions.

The Statistical Reports, when carefully collated, seem to show that our pastors and churches fall into three not very sharply defined general classes : The Indifferent ; the Perfunctory, or Formal ; and the Effectively Earnest.

The salient characteristic of the Indifferent is neglect.

That of the Perfunctory, or Formal, is such a support as little benefits the interests advocated.

The reports of this class would not appear differently if the aim was to save appearances by filling the blanks without cost of much effort or sacrifice.

The characteristic of the Effectively Earnest is such a support as shows a just appreciation of the importance of the work, and a hearty participation in it; their spirit and works, if they become general, would fill the world with the Gospel in less than half a generation.

I. The degree of neglect on the part of the pastor, and the ready acquiescence of the people in this neglect, is best shown by the percentage of blanks.

To bring out this feature the Conferences have been graded by their percentage of blanks, and they range from 02 per cent. to 77 per cent. of the whole number of places for collections.

II. The degree of Perfunctory, or Formal, treatment may be shown in two ways:

1. Measurably by taking the percentage of charges giving less than 25 cents per member to the seven collections combined.

The Conferences graduated by this percentage range from the East German, Chicago German, and North-west Swedish, which have no charges so low as 25 cents, down to the four which have no charges so high as 25 cents, per member.

Beginning at the top of this classification we come down through ten Conferences before we come to one having so much as ten per cent. of charges under 25 cents, and beginning at the bottom we come up through fifteen Conferences before we find one having so little as 90 per cent. of charges under 25 cents per member.

2. The degree of Formal Treatment that results in saving appearances without much effort or sacrifice may be found more fully by noting the collections that are discreditably small. For this purpose a standard of measurement is needed, and the Newark *Minimum Standard*, which is, for Missions, 40 cents; Church Extension, 08 cents; Tract, Sunday-School, and Board of Education, each 02 cents; Freedmen's Aid, 07 cents; and for the American Bible Society, 04 cents; total, 65 cents, will be found convenient. It is about half high enough for a fair average standard for the older northern

Conferences ; and in the tabulation by the percentage up to this standard in this case Conferences with an average pastoral support below \$400 are measured by half this amount, or a total of 33 cents ; and those with an average below \$200, by one quarter of this standard, or 16 cents per member.

In the scale by this percentage the range is from 58 per cent. in the East German Conference, down to 02 per cent. in the Indiana and South Carolina Conferences.

III. The degree of earnest support given to these vital interests may also be shown in two ways :

1. By taking the percentage of charges giving one dollar and over per member.

When the Conferences are graded by this percentage they are found to range from 87 per cent. in the Southern German, down to 01 per cent. in the East Maine, Kansas, and Missouri Conferences ; and then below these there are twenty Conferences that have not a charge in any of them giving so much as one dollar per member, though three of them, the South Kansas, Nebraska, and North Nebraska, have larger average pastoral support than the one that stands at the head of all the Conferences, and they are all under the greatest obligation to these benevolences, especially to the Missionary and Church Extension Boards.

The twenty Conferences having no charge giving so much as one dollar per member are graded by the highest charge in each respectively. And the amount given by such highest charge is inclosed in brackets, and placed in what would be the blank in the column of charges giving \$1 and over per member. The rear is brought up by the Central Alabama Conference, with its highest charge giving an average of 09 cents per member to the seven collections.

2. Another exponent of the seriousness with which pastors and people address themselves to this work may be found by taking the percentage of charges where the Missionary collection is taken in both church and Sunday-school. When the Conferences are graded by this percentage, they are found to range from 98 per cent. in the East German, and 94 per cent. in the Saint Louis German, down to the Alabama, Central Alabama, and Arkansas, where 13 per cent. and 10 per

cent. of charges report collections in both church and Sunday-school.

In order to make a more comprehensive comparison, these five scales have been combined in the following table so as to grade the Conferences by their average rank in them all. The rank of each by this general average is noted in the left-hand margin.

General Rank.	PASTORAL SUPPORT,	BLANKS.	UNDER 25 CENTS.	\$1 AND OVER.	MISS. COLL. IN CHURCH & S. S.	MINIMUM CHURCH STANDARD.	CONFERENCES.	
							Average pastoral support.	Rank by average pastoral support.
1	East German.....	\$816	28	.02	180	2
2	Chicago German.....	582	56	.10	5509	3
3	Central German.....	754	36	.07	2	.01	.472	6
4	North-west German.....	506	64	.10	550	4
5	Saint Louis German.....	645	45	.13	3	.07	.414	8
6	Colorado.....	1,062	6	.26	22	.10	.42	7
7	Central Illinois.....	808	29	.16	12	.11	.238	14
8	Philadelphia.....	1,147	3	.10	5	.185	.19	.24
9	Southern German.....	602	53	.20	22	.04	.6	.870
10	Rock River.....	993	9	.20	22	.08	.8	.735
11	Central Pennsylvania.....	898	17	.08	3	.11	.12	.166
12	New Jersey.....	916	14	.13	8	.197	.22	.142
13	West German.....	524	62	.23	30	.11	.12	.261
14	Northern New York.....	772	32	.16	12	.207	.23	*
15	Central New York.....	837	23	.19	19	.19	.21	.142
16	North-west Swedish.....	560	61	.18	17	...	1	.065
17	Baltimore.....	1,149	2	.21	27	.218	.25	.218
18	Genesee.....	839	22	.21	27	.18	.19	.144
19	Cincinnati.....	995	8	.19	19	.27	.30	.140
20	Newark.....	1,103	4	.20	22	.32	.34	.141
21	Upper Iowa.....	686	42	.18	17	.15	.16	.007
22	Central Ohio.....	848	19	.23	30	.10	.10	.088
23	Troy.....	903	16	.16	12	.294	.33	.086
24	Wyoming.....	756	35	.09	4	.144	.15	.080
25	North-west Norwegian.....	499	65	.26	37	.03	.5	.324
26	East Ohio.....	913	15	.17	15	.24	.27	.056
27	North Ohio.....	874	18	.25	35	.16	.17	.040
28	Wisconsin.....	930	13	.30	41	.22	.25	.085
29	Iowa.....	779	30	.29	40	.28	.31	.091
30	Illinois.....	841	21	.31	42	.21	.23	.136
31	Southern Illinois.....	626	48	.17	15	.47	.53	.063
32	Wilmington.....	822	26	.14	10	.371	.40	.086
33	Ohio.....	830	25	.19	19	.30	.39	.044
34	New England.....	1,028	7	.37	61	.320	.34	*.131
35	Minnesota.....	751	38	.37	61	.28	.31	*.152
36	New York East.....	1,195	1	.36	55	.387	.45	.148
37	Erie.....	836	24	.24	34	.26	.29	.025
38	New York.....	1,089	5	.31	42	.412	.48	.091
39	Vermont.....	626	49	.27	38	.319	.34	.043
40	New England South'n.....	753	37	.36	55	.396	.47	.099
41	Austin.....	481	67	.47	78	.39	.45	.217
42	Pittsburg.....	982	10	.31	42	.37	.40	.049
43	New Hampshire.....	686	43	.32	47	.434	.50	.055
44	California.....	964	11	.42	68	.33	.37	.100
45	Columbia River.....	566	58	.40	66	.24	.27	.122
46	Southern California.....	758	34	.49	79	.24	.43	.50
							.150	.19
								.400
								.67

* These Conferences stand too high, especially in this column, because large sums raised for local educational purposes are reported as if raised for the Board of Education or auxiliaries. The standing of a few other Conferences is affected by the same cause, though in a less degree.

CONFERENCE.	PASTORAL SUPPORT.	BLANKS.	UNDER 25 CENTS.	\$1 AND OVER.	MISS. COLL. IN CHURCH & S. S.	MINIMUM STANDARD.						
	Average pastoral support.	Rank by average pastoral support.	Percentage of blanks.	Rank by percentage of blanks.	Percentage of charges giving under 25 cents.	Rank by charges under 25 cents.	Percentage of charges giving \$1 and over.	Rank by charges giving \$1 and over.	Percentage of charges taking Missionary collection in both Church and Sunday-school.	Rank by Missionary collection in both Church and Sunday-school.	Percentage of collections equal to or above the minimum standard.	Rank by minimum standard.
Des Moines.....	734	39	.33	49	.34	38	.053	43	.503	57	.133	52
West Wisconsin.....	845	20	.31	42	.37	40	.044	45	.510	50	.124	56
North-west Iowa.....	594	55	.35	51	.38	44	.037	50	.321	73	.215	28
North-west Indiana.....	767	33	.35	51	.54	58	.036	51	.732	25	.106	63
Kansas.....	661	44	.23	30	.500	54	.009	70	.547	51	.144	47
South-east Indiana.....	779	32	.20	22	.56	59	.011	67	.629	36	.064	75
Maine.....	577	57	.31	42	.509	56	.027	56	.445	63	.142	50
Nevada.....	960	12	.50	81	.17	18	.50	5	.292	75	.024	89
North Indiana.....	725	40	.25	35	.438	52	.01	66	.575	45	.076	73
Delaware.....	400	70	.15	11	.93	81	(.34)	85	.783	16	.052	80
Michigan.....	709	41	.35	51	.366	40	.017	64	.444	64	.128	54
Louisiana.....	354	71	.39	65	.733	67	.018	68	.722	20	.143	49
South Kansas.....	603	52	.22	46	.29	61	(.91)	74	.539	52	.117	60
Florida.....	210	81	.46	72	.651	62	.023	66	.651	33	.129	53
Texas.....	265	79	.32	47	.88	26	.029	54	.529	54	.124	57
Tennessee.....	287	76	.23	30	.96	84	(.57)	81	.792	13	.045	84
Detroit.....	817	27	.52	82	.41	48	.039	49	.470	60	.123	58
Central Tennessee.....	143	89	.38	63	.82	71	.020	62	.327	71	.201	32
South-west Kansas.....	626	50	.36	55	.572	60	.029	55	.257	78	.127	55
Washington.....	325	73	.36	55	.99	77	(.79)	79	.656	31	.065	74
East Tennessee.....	157	86	.27	38	1.00	91	(.19)	88	.483	59	.158	44
Indiana.....	643	46	.38	63	.70	64	.027	57	.566	49	.023	90
Saint Louis.....	596	54	.36	55	.698	64	.024	59	.325	72	.084	71
Oregon.....	622	51	.49	79	.52	57	.019	63	.212	83	.170	42
Savannah.....	199	83	.46	75	.92	79	(.85)	75	.409	66	.105	35
Missouri.....	511	63	.34	50	.792	70	.008	71	.450	62	.050	79
Georgia.....	198	84	.62	87	.77	68	.032	53	.194	87	.189	39
Virginia.....	266	78	.44	72	.778	69	.022	61	.400	67	.105	65
East Maine.....	566	59	.40	66	.67	63	.010	69	.275	77	.099	67
West Texas.....	227	88	.42	68	.85	73	(.59)	80	.533	53	.079	72
North-west Kansas.....	434	69	.36	55	.851	73	(.82)	76	.243	80	.061	79
South Carolina.....	318	75	.35	51	.935	87	(.35)	84	.576	44	.017	91
North Nebraska.....	563	66	.46	75	.50	54	(.79)	78	.278	76	.001	69
Nebraska.....	632	47	.46	75	.71	66	(.92)	73	.303	74	.058	70
West Virginia.....	491	66	.42	68	.87	75	.015	65	.424	65	.034	87
Kentucky.....	473	68	.58	80	.84	72	.034	52	.236	81	.059	78
North Carolina.....	176	85	.45	74	1.000	91	(.17)	70	.490	58	.061	77
Holston.....	325	74	.43	71	.90	77	(.39)	83	.250	79	.043	86
Mississippi.....	275	77	.53	83	.974	86	(.80)	77	.231	82	.002	76
Lexington.....	349	72	.53	83	.974	86	(.27)	87	.349	60	.043	84
Little Rock.....	129	91	.77	91	.950	83	(.41)	82	.200	85	.093	68
Arkansas.....	207	82	.75	90	.922	79	(.97)	72	.098	91	.048	81
Blue Ridge.....	154	87	.53	83	1.000	91	(.19)	89	.167	88	.048	81
Alabama.....	139	90	.72	89	.96	84	(.30)	86	.125	89	.030	88
Central Alabama.....	152	88	.62	87	1.000	91	(.09)	91	.125	89	.057	79

The rank of the Conferences in the column of pastoral support compares strangely with the general rank in the benevolences. Thirty-nine Conferences have a higher rank in the benevolences than in pastoral support; three have an equal rank in each, and thirty-nine have a lower rank * in the benevolences than in pastoral support. By subtracting the general

* It is to be borne in mind that Conferences having an average pastoral support under \$400 have their collections measured by half, and those under \$200 by one quarter, of the *minimum standard*. This gives them an advantage in the general rank equal to about ten per cent. to

rank in the benevolences from the rank in pastoral support, and grading the Conferences by the difference, the relative standing in the two will be apparent.

The North-west German Conference, being No. 4 in the benevolences and No. 64 in pastoral support, has a difference of 60, the largest in favor of the benevolences, and so heads the list.

Rank by differences.	Diff'rece in rank of Support and Benevolences.	Rank by differences.	Diff'rece in rank of Support and Benevolences.
Conferences having higher rank in the Benevolences than in Pastoral Support.			Conferences having lower rank in the Benevolences than in Pastoral Support.
1	60	North-west German.	43
2	54	Chicago German.	44
3	49	West German.	45
4	45	North-west Swedish.	45
5	44	Southern German.	45
6	40	North-west Norwegian.	45
8	33	Saint Louis German.	49
9	27	Central German.	50
10	26	East German.	50
11	25	Austin.	52
12	22	Central Tennessee.	52
13	21	Central Illinois.	52
13	21	Florida.	55
15	19	Upper Iowa.	55
15	19	East Tennessee.	55
16	18	Northern New York.	55
16	18	Texas.	59
18	17	Southern Illinois.	59
19	14	Tennessee.	59
19	14	Delaware.	62
21	13	Columbia River.	63
21	13	Louisiana.	63
23	12	Savannah.	65
24	11	Wyoming.	66
24	11	Georgia.	67
26	10	Vermont.	67
27	8	Central New York.	69
28	7	Washington.	69
29	6	Central Pennsylvania.	69
29	6	North-west Iowa.	69
31	4	Little Rock.	69
31	4	West Texas.	69
31	4	Virginia.	75
31	4	Maine.	75
31	4	Genesee.	75
36	3	Minnesota.	78
37	2	New Jersey.	79
37	2	North Carolina.	79
39	1	Iowa.	81
40	0	Colorado.	82
40	0	New Hampshire.	83
40	0	Alabama.	84
			85
			86
			86
			86
			86
			89
			90
			91
			42

the former and twenty per cent. to the latter. It must be remembered, also, that throughout the comparison a low pastoral support gives a relatively high support to the benevolences.

The average pastoral support is obtained from the statistics as printed in the General Minutes. No tests of accuracy have been applied to the footings, but it is not probable that they contain many errors that seriously affect these tables.

MISSIONARY SOCIETY.

CHURCH LIFE IN GERMANY.

BY THE LATE REV. CARL WEISS.

SOME interesting notes concerning the general state of the Church and religion in Germany were furnished to the Missionary Office early in the present year by Rev. Carl Weiss, the able and earnest pastor of our church in Berlin, and editor of the "Evangelist" and other publications of our Mission, whose much lamented death occurred on the 8th of June.

A portion of these notes referring to recent events constituted an article entitled "Christian Life in Germany," which appeared in several of our Church papers. We here publish certain other statements of a general character which were introductory to the article, and which will be read with special interest in memory of the author whose departure has been so great a loss to the Mission. A brief memoir is added, kindly furnished by Prof. Arnold Sulzberger, of the Martin Institute.

It is pleasant for the Christian eye to see the rising of the morning sun over every field. So we can bring good news to-day from the fields of our own Church, and of the State Church in Germany as well. In the latter we cannot indeed make report of great revivals; but who can deny that there are many earnest Christians in that Church, and that such are continually coming forward in small numbers by genuine conversion?

The signs of new life in the State Church appear rather in the form of good works. It is a pity that the religious views of our people have been spoiled by the idea of baptismal regeneration, and of the forgiveness of sins in reception of the Lord's Supper, and by the notion of Confirmation, which is more a door into the world than into the Church. All these errors will disappear but slowly. In a country where you can find churches more than a thousand years old, pastors who have confirmed the grandfather, married the father, and baptized the grandchildren, and in which the same pastor continues in his parish for thirty or forty years —in such a country every thing moves slowly.

Methodism has naturally a difficult task to make progress here, for every thing it brings in is new; and "What is new," says the German

peasant, "is not worth any thing: our father and grandfather lived and died in this religion; why should I adopt a new faith?" New are, in some aspects, our doctrines of regeneration, of the testimony of the Spirit, and especially of sanctification. New are our prayer-meetings, our classes, and our love-feasts; and new also, in a marked sense, the idea that we ought to *give to the Church* instead of receiving from the Church, for which the State fully provides. This is a great obstacle to the progress of our Mission, since we seek self-support. Newest and strangest of all is the preaching of "tailors and shoemakers." Where shall all this end?

Our people are not educated to self-reliance. In Church and State the people are cared for as little babes. It is only for the last ten years that such a thing as the speaking of laymen in Parliament and in electoral meetings has been known. In small meetings of the so-called "Pietists" of Southern Germany, who have survived the great religious movement under Spener and Zinzendorf, there were men who prayed and studied the Word of God, while women sat aside in profound silence. These meetings were carefully guarded; but when Methodism made its appearance the "Church" saw in such meetings a good salt or counterbalance against it, and favored them. Still, we can find large fields, especially in Prussia, a territory of twenty million inhabitants, where you may travel whole days without coming to a place where a prayer-meeting is known.

There exists indeed a party of good, earnest, Christian pastors in the State Church who really do their utmost. They found hospitals and deaconess institutes; they establish Sunday-schools, and are very busy in every form of inner-mission work. Some of them are even so full of enthusiasm that they think the time has come when Methodism is no more needed in the land.

We specially note here the new movement for the *distribution of Christian tracts and papers*. About five years ago a Tract Society was formed in Berlin under the presidency of the Baron Ungern-Sternberg. It has its own paid agents, who labor and secure additional members. The members now number about 5,000, paying a yearly subscription. The society has, from the date of its origin distributed some 3,000,000 tracts. The London Religious Tract Society has promised its aid, agreeing to yearly double the amount of funds raised by the Berlin society. Tracts, however, especially those translated from the English, do not enjoy equal favor with all Churchmen, and another society has been formed under the presidency of the court preacher, Stoecker. Good old sermons are printed anew, and are sold at the rate of ten copies per $2\frac{1}{2}$ cents (10 *pfennigs*) to the distributors, who give them away to persons who do not enjoy the privileges of Sunday worship. About 11,000 copies are distributed in this way every week. Another thing undertaken by this society is the printing of the Bible with explanatory notes, in small sections, which are sold at the same cheap rate. This society also publishes a weekly religious paper, of very small size, with certain good

articles appealing to the heart, and giving a weekly survey. It is sold likewise at the same price, and is distributed in the same way, 6,000 copies per week.

A word about *Sunday-schools*. There are now in Berlin 15,000 Sunday-scholars. The first Sunday-school was founded here in 1867. The Church favors the Sunday-school movement. In most places where the Methodists have originated a Sunday-school, the State Church has also established one or more, and the children in the common schools have been ordered to attend the Sunday-schools of the "Church." A very hopeful element in this movement is the devotion of pious laymen and women to this field, so that their gifts for Christian work are now employed. Some think already to go further and establish a real diaconate office in the Church, where the gifts of many can be made useful in the preaching of the Word and assisting the pastors in baptisms, etc.

To Methodism, especially, is due the rise of these excellent movements in the State Church.

MEMOIR OF REV. CARL WEISS.

BROTHER CARL LUDWIG DANIEL WEISS, late preacher in charge of the Methodist Church in Berlin, and editor of our mission papers, the "Evangelist" and the "Kinderfreund," died at Frankfurt-am-Main, June 8, 1883.

He was born at Speyer, (Rheinpfalz,) August 25, 1841, his father being a physician. He was deprived of both his parents in very early life. Residing with his uncle in Marseilles, France, he was converted in his fifteenth year. In the year 1866 he graduated at our Martin Mission Institute, and two years after was received into full connection in the Conference. His first appointment, as assistant preacher, was Heilbronn, the very place where, after seventeen years, at the session of the Conference, we held a memorial service for our departed brother. For many years he was associate editor of the "Wachterstimmen," and three years ago he was elected for the second time editor-in-chief of the "Evangelist" and "Kinderfreund." Beside his regular work in Berlin, he founded, in one of the worst quarters of the capital, a noble mission among poor women and girls—sewing-schools and young women's unions. He was also president of our *Bethanien-Verein*, (a deaconess institution.) His zeal and varied usefulness were every-where recognized in Berlin. He made his life as useful as possible, and worked beyond his strength.

In February of this year he was attacked with consumption, from which he had before suffered. The physician declared his case hopeless, but he sought yet to make an effort for recovery. He longed also to see his brethren, and came on the 1st of June to Frankfurt; but after only seven days in the Mission House his life was there ended. Dying, he said: "Tell my dear brethren that in my sufferings I have experienced the truth of what I preached. Let them fully sacrifice themselves to their work." His departure is a great loss to our mission. He was much beloved. His memory is blessed.

GROWTH OF EVANGELICAL PROTESTANTISM IN THE UNITED STATES.

DR. DORCHESTER'S ESTIMATES AND DIAGRAM.

In the Manual for January, 1883, we reproduced from Dr. Dorchester's "Problem of Religious Progress" two very instructive diagrams illustrating the general progress of Christianity and Protestantism in the world. We here give from the same work, by permission of the publishers, the estimates of the author concerning the comparative growth of Roman Catholicism, Liberalism, and Evangelical Christianity in the United States during the present century, with the accompanying diagram.

We have in these figures an effective and welcome support for our confidence in the triumph of those principles which we cherish as distinctively Evangelical, a support especially needed in these days when Liberalism sounds high and multiplied its boasts of coming victory. Liberalism is wont also to find an argument for itself in the supposed growth of Romanism, as a weakening of the force of Evangelical truth on the other side. The delusion is dissipated by these figures.

After showing, on page 450, that Roman Catholicism has made a large increase relatively upon the population of the country, the book proceeds to exhibit the above-mentioned comparisons. In the following text we reproduce the language of the author word for word, only taking the liberty to divide the matter which is embraced in pages 451-458 into two distinct sections. The diagram illustrates the subject of the second section.

I. COMPARISON BY CHURCHES.

What has been the progress of the Evangelical, Liberal, and Roman Catholic denominations, as compared with each other?

The immense disparity of the Evangelical and Liberal Churches makes a comparison almost unnecessary; but we will take a single point furnished by an impartial source—the United States Census—the *church edifices*:

	Evangelical.	Liberal.
1850.....	34,537	796
1860.....	48,037	1,003
1870.....	56,154	995

From 1850 to 1870 the Evangelical church edifices increased 21,617, and the Liberal 199; from 1860 to 1870 the Evangelical increased 8,117, and

the Liberal decreased 8. We have already shown that the "Year-Books" of the Liberal Churches indicate the same fact.

The Evangelical, Protestant, and Roman Catholic Churches require a more extended comparison. Taking the church edifices we have:

	Evangelical.	Roman Catholic.
1850.....	34,537	1,222
1870.....	56,154	3,806
Increase.....	21,617	2,584

an increase of 2,584 Roman Catholic churches in twenty years is small to the increase of 21,617 Evangelical churches.

Comparing the Evangelical ministers and the Roman Catholic priests we have the following:

	Evangelical Ministers.	Roman Catholic Priests.
1850.....	25,555	1,302
1880.....	69,870	6,402
Increase.....	44,315	5,100

The percentage of the increase of the Roman Catholic priests is much greater than that of the Evangelical ministers, but the actual increase of 5,100 priests is a small offset to an increase of 44,315 Evangelical ministers.

We next compare the communicants of the Evangelical Churches with the Roman Catholic population:

	Evangelical Communicants.	Roman Catholic Population.
1850.....	3,529,988	1,614,000
1870.....	6,673,396	4,600,000
1880.....	10,065,963	6,367,330
Increase 1850-1870.....	3,143,408	2,986,000
" 1870-1880.....	3,392,567	1,767,330
" 1850-1880.....	6,535,985	4,753,330

It appears that in the period of the largest Roman Catholic immigration, from 1850 to 1870, the increase of the enrolled communicants of the Evangelical Churches was 157,408 larger than the increase of the whole Roman Catholic population. In the last ten years it was 1,625,237 greater; and in the whole thirty years (1850-1880) it was 1,782,655 greater.

While the Roman Catholic Church, largely aided by immigration, has relatively gained upon the population, it has, nevertheless, not gained upon Protestantism. The Evangelical Protestant Churches, with only small accessions from abroad, have far outstripped her. The increase of single classes of Protestant Churches has far exceeded the whole increase of Romanism. While the church edifices of the Roman Catholic Church, from 1850 to 1870, increased 2,584, those of the several bodies bearing the name Baptist increased 4,399; and of the various bodies bearing the name

Methodist, 9,035. The "Year-Books" of the Churches show that while the Roman Catholic priests, from 1850 to 1880, increased 5,100, the ordained ministers of the various Presbyterian bodies increased 4,276; of the Baptist bodies, 11,428; of the Methodist bodies, 15,430—the Baptist alone more than twice as much, and the Methodist alone three times as much. The ordained ministers of the Methodist Episcopal Church (North) alone, and those of the Baptist Church (North and South) alone, not to include other bodies bearing the name Methodist and Baptist, are twice as numerous as the Catholic priests. Taking the communicants of four classes of Churches, those bearing the name Baptist, Methodist, Lutheran, and United Brethren, leaving out of the account all the Presbyterian, Congregational, Episcopal, and about a dozen other Evangelical denominations, increased more from 1850 to 1880 than the whole Roman Catholic population as estimated in their "Year-Books."

II. COMPARISON BY POPULATION.

There is another view of this matter which must not be overlooked. In all our comparisons, hitherto, we have given Romanism every possible advantage. We have compared the registered communicants of the Evangelical Churches with the Roman Catholic estimates, based upon conjectures or only meager data; and we have also compared those duly enrolled and yearly revised lists of communicants, seven eighths of whom are above eighteen years of age, with the whole Roman Catholic population. Their estimates (we have it on the authority of those who have assisted the bishops in making them) include whole households, all baptized children as well as adults. The bases for comparison, therefore, are very unlike and unfair to Evangelical Protestantism.

In order to make the comparison equitable, the whole population of the Evangelical Churches should be compared with the Roman Catholic population. This may be done by multiplying the communicants of these Churches by $3\frac{1}{2}$, (the usual number is 4, but we prefer to not seem to overrate any thing.) There must be at least two and a half additional persons for every communicant who is an adherent of the Evangelical Churches. Calculating thus, we have the following results :

	Population of the Evangelical Churches.	Roman Catholic Population.
1800.....	1,277,052	100,000
1850.....	12,354,958	1,614,000
1870.....	23,356,886	4,600,000
1880.....	35,230,870	6,367,330

These figures show the relative position and growth of these two religious classes during the century. The increase has been :

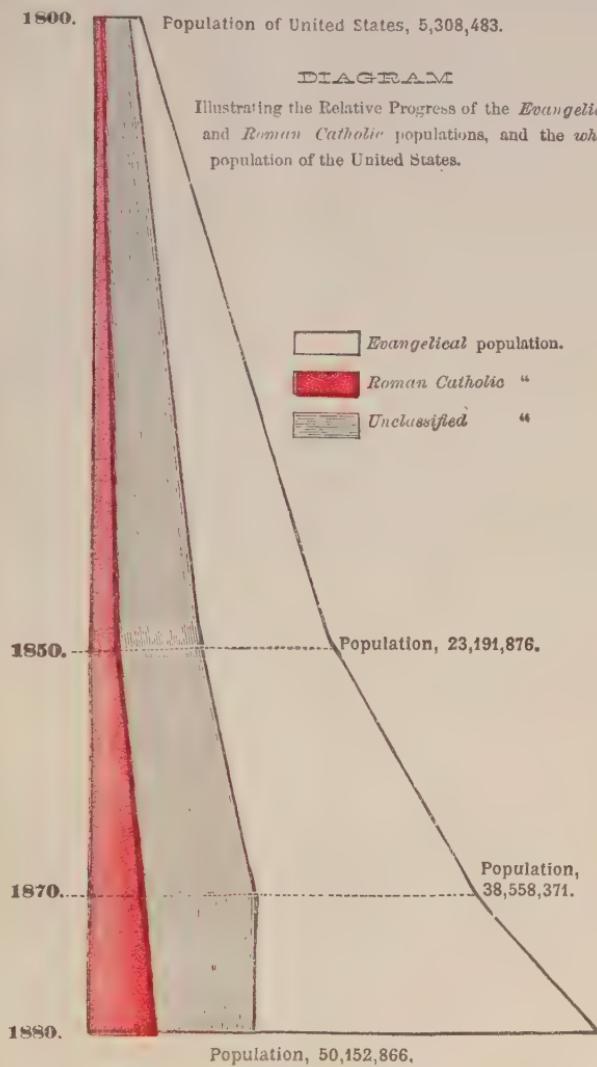
	Evangelical Population.	Roman Catholic Population.
1800-1880.....	33,953,818	6,267,330
1850-1880.....	22,875,912	4,753,330
1870-1880.....	11,873,984	1,767,330

RELIGIOUS POPULATION OF THE UNITED STATES.

1800. Population of United States, 5,308,483.

DIAGRAM

Illustrating the Relative Progress of the *Evangelical* and *Roman Catholic* populations, and the *whole* population of the United States.



From 1800 to 1880 the Evangelical population increased 5.42 times more than the whole Roman Catholic population ; from 1850 to 1880, 4.80 times more ; and from 1870 to 1880, 6.72 times more. The last ten years has been relatively the best for Evangelical progress.

What percentage of the whole population has been Evangelical Protestant and what percentage Roman Catholic in these different periods, is an interesting inquiry. The following is the statement, and the accompanying diagram, with measurements carefully calculated, will illustrate the relative progress. The Evangelical population was—

In 1800, 24.06	per cent.	of the whole population.
In 1850, 53.22	"	"
In 1870, 60.57	"	"
In 1880, 70.003	"	"

The Roman Catholics were—

In 1800, .02	"	"	"
In 1850, .07	"	"	"
In 1870, 11.93	"	"	"
In 1880, 12.68	"	"	"

From the foregoing it will appear that the proportion of the population of the United States not included as adherents of the Evangelical Churches in the different periods, was as follows :

In 1800, 75.94 per cent.		In 1870, 39.43 per cent.
In 1850, 46.78 "		In 1880, 30. "

These last percentages include the Roman Catholics, the adherents of the Liberal Churches, and the masses who wholly stand aloof from all Churches. In the past eighty years this part of the population has been reduced from 75.94 to 30 per cent. of the whole inhabitants.

It is unnecessary to pursue these comparisons further. Romanism has made large gains, even upon the population, but chiefly from immigration, and Evangelical Protestantism has gained relatively more than Romanism. During the last ten years the gain of Romanism has been less than in the two preceding decades, while the Evangelical Churches have gained more than ever before. Present indications justify the prediction that Romanism has passed the period of her most rapid increase in the United States, and must henceforth relatively decline.

Dr. Dorchester further says :

In the mission fields long occupied by Romanism, Protestant missions, starting much later, are gaining rapidly upon the Roman Catholic ; while in the newer, simultaneously opened to both, the papal missions are making slow progress. . . . Only in fields occupied several hundred years ago by Romanism, and less than a century by Protestantism, has Romanism any preponderance. In respect to moral renovation, enlightenment, and social elevation, Protestant mission communities are incomparably superior to those of the Papal Church.

A PRESIDING ELDER'S ORDER FOR TRACTS, ETC.

Rev. J. W. Clinton, Presiding Elder of Decorah District, North Iowa Conference, has sent to the Mission Rooms the following order for tracts and requisites, to supply every church in his district. The elder was empowered to do this by the District Conference. It is an excellent illustration of the systematic and thorough work which can be done in this line on a district. All the Sunday-schools are organized as Missionary Societies:

Pastor,	Post-Office,	County,	State,	Remarks.
H. S. Church...	Decorah.....	Winneshiek...	Iowa.	to Sunday-schools.
Wm. E. Ross...	Burr Oak.....	"	"	Letters of Missions.
C. M. Wheat...	Ossian.....	"	"	to All.
Geo. Elliott...	Charles City...	Floyd.....	Iowa.	This is a city of 5,000; county seat.
S. White...	Clermont.....	Fayette.....	Iowa.	Country charge; 2 appointments.
G. W. Pratt...	Cresco.....	"	"	Circuit; 4 appointments.
J. S. McIntyre.	El Kader.	Howard.....	Iowa.	Country station; large congregation.
C. H. Taylor.	Floyd.....	"	"	Two appointments.
R. K. Pierce.	Frankville.....	"	"	County seat; 4 appointments.
B. D. Alden.	Fredericksburg.	Winneshiek.....	"	County seat; 3 appointments.
F. P. Cassidy.	Chickasaw.	"	"	County circuit; 3 appointments.
D. M. Parker.	Lansing.	Allamakee.....	Iowa.	County circuit; 4 appointments.
O. R. Newell.	Lime Springs.	Howard.....	Iowa.	County appointment; S. S. large.
J. K. Ketchum.	Lutana.....	Clayton.....	Iowa.	County circuit; 3 appointments.
J. A. Kerr.	M. Gregor.	"	"	County circuit; 3 appointments.
Thos. Oliver.	Mitchell.	Mitchell.....	Iowa.	City; large S. S.; good cong. n.
W. G. Harper.	Monona.	Clayton.....	Iowa.	County circuit; 2 appointments.
N. Jones.	National.	"	"	Country circuit; 3 appointments.
J. B. Jones.	New Hampton.	Chickasaw.....	Iowa.	Country circuit; 3 appointments.
L. N. Green.	New Albion.	Allamakee.....	Iowa.	County seat; 2 appointments.
Wm. Boyer.	Charles City.	Floyd.....	Iowa.	County circuit; 2 appointments.
S. W. Ingham.	Osage.	"	"	County circuit; 3 appointments.
H. E. Warner.	Postville.	Allamakee.....	Iowa.	City; county seat; large S. S.
A. M. M'Intosh.	Riceville.	"	"	City; 2 appointment; cong. large.
R. A. Miller.	Ridgeway.	Winneshiek.....	Iowa.	Country circuit; 3 appointments.
J. N. Fawcett.	Scaderville.	Mitchell.	Iowa.	Country circuit; 4 appointments.
T. E. Fawcett.	Waukon.	Allamakee.....	Iowa.	County circuit; 3 appointments.
N. F. Norton.	Windsor.	Fayette.....	Iowa.	County seat; good charge.
		"	"	County circuit; 4 appointments.

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SUNDAY-SCHOOL UNION.

INDIA.

THE Publishing Committee of the North India Conference are making good use of the printing-press in the interests of Sunday-school work, but they still need continued help. A letter from the Rev. J. H. Messmore, Lucknow, dated April 17, 1883, says:

Our published statistics show that we have 15,397 children in our Sunday-schools, nearly 12,000 of whom are non-Christians. The increase of Sunday-school children is 2,286 over last year. This increase has added very much to our need of help from you. Our missionary appropriations are no larger than they were last year, and our missionaries have, therefore, less money to spend on each school than they had last year, and consequently a narrower margin left from which to provide Sunday-school lessons, tickets, and papers. But the number of scholars needing help is vastly increased and daily increasing. The increasing number of schools and scholars has so exhausted the financial resources of some of our missionaries that they have reported themselves unable to provide Sunday-school papers for their schools, while all the pastors have unitedly asked us to furnish them with Sunday-school lessons and papers at one half the nominal charge usually made.

These considerations lead us to ask your Sunday-School Union for a generous grant this year in aid of our work. The money received will be applied in preparing and furnishing, at very reduced rates, the Berean lesson leaves in four different languages, weekly illustrated Sunday-school papers in two different languages, and tickets in Hindu and Urdu.

We are doing all we can to help ourselves by raising funds in this country for our Sunday-school work. Nearly one thousand rupees was raised for its own Sunday-school work in Cawnpore last year. Lucknow raised more than five hundred rupees, and in all our stations the missionaries and native pastors are doing all they can, but still they need your aid.

In answer to this appeal a grant was made of \$750.

GERMANY.

The Rev. Gustav Junker, Secretary of the Conference of Germany and Switzerland, in a letter accompanying a copy of the Conference Minutes, explains the blanks in the reports of ten schools on the Berlin District by the statement that

the Government of Saxony has forbidden their continuance. The places referred to are Chemnitz and Schwarzenberg. What there is in these harmless Sunday-schools to alarm the Government it would be hard to tell. Their compulsory abandonment is the result of a petty persecution on the part of the authorities. It is certainly a small business for the Government.

The summary of Sunday-school statistics is as follows: 404 schools, 1,627 officers and teachers, 20,707 scholars. Of these, there are in Switzerland, 165 schools, 845 officers and teachers, and 11,593 scholars. The increase during the year in Germany and Switzerland was 20 schools, 25 officers and teachers, and 1,067 scholars.

The number of subscribers to the "Kinderfreund," as reported in the Minutes, is 12,204, an increase of 333 over last year; and of the "Sonntagsschul Magazin," 1,542, an increase of 132. These figures, however, do not represent the actual number of subscriptions, but only those papers which are circulated through the Sunday-school. Many others of these periodicals are circulated outside of the schools.

NORWAY.

Our Union has on several occasions made appropriations for Sunday-school work in Norway. That these gifts are appreciated by our Norwegian brethren we have never doubted. The following letter from the Rev. H. P. Bergh, Secretary of the Norway Conference, gives evidence of a desire on the part of the churches there to make some return to the Union for the help afforded them:

I sent you yesterday, by post-office money-order, \$14 65, as the first contribution to the said fund from our Norwegian Methodist Sunday-schools. We rejoice in the success of your Union, as in the success of all the work in our dear Church, and we also feel it our duty to do a little for the Sunday-school Union in response to its kind gifts to our schools. Our Sunday-school work, as well as our other work, goes on very well, and our prospect for the future is promising. Glory to God!

May the whole country be brought to the Lord!

We have also received a letter from the Rev. J. H. Johnson, of Christiania, giving the following report of the disbursement of the grant of \$200 made last December, showing the amount expended for Sunday-school books for each school.

By this it will be seen that our Norwegian brethren are careful and economical in the distribution of their grant. Fourteen different schools have been aided:

I herewith send you a list of the missions which have received aid from the \$200 you sent me from the Sunday-School Union of our Church for the Sunday-school work in Norway: Throndhjem, 100 crowns; Kragero, 40; Brevig, 30; Laurvig, 30; Hangesund, 60; Moss, 20; Sarpsborg, 30; Honefoss, 40; Horten, 40; Drammen, 70; Christiansand, 27.24; Bergen, 100; Christiania, First Church, 80; Christiania, Second Church, 80. Total, 747.24 crowns.

For each sum of the above I have a receipt from the preacher in charge of each mission. Our Conference, at its last session in Arendal, expressed its gratefulness to the Sunday-School Union for the aid received for our Sunday-school work. We feel encouraged, and go on our way rejoicing.

OUR DOMESTIC WORK.

UTAH.

The Rev. T. C. Iliff, Superintendent of the Utah Mission, wrote in August concerning the importance of laboring among the Norwegians, who are settling in Utah in large numbers. A church has been organized among them in Salt Lake City, and missionary work is to be begun in other places in the Territory. Sunday-schools are to be organized as an important part of the work. To help these schools the Board made an appropriation sufficient to procure for them, for one year, one hundred copies of our Methodist Norwegian Sunday-school paper, the "Hyrdestemmen," or "Shepherd's Voice." Let us hope that through these papers many a youthful heart will hearken to the voice of the Good Shepherd.

TESTAMENTS DISTRIBUTED.

Through the kindness of the American Bible Society we have from time to time received grants of Bibles and Testaments for distribution to destitute schools. Wherever there is a County or State Bible Society we expect such schools to be supplied through the local society. But there are many parts of our country, especially in the South, in which no such societies exist. In such cases we are glad to be able to supply the demand for our own schools.

As an illustration of our work in this direction we refer to a recent case in Mississippi, where one of our faithful pastors

needed a supply of Testaments for the schools on his district. On our application, the American Bible Society, without the slightest hesitancy, made us a grant sufficiently large to supply the demand. That it was appreciated the following will show:

I write to let you know that the Testaments sent by you for my schools were received this morning. May God bless you and the Bible Society for your kindness to us! We regard these as a great gift for our Sunday-school work. They are now being distributed by me to the several schools, with a vote of thanks to you and the Bible Society.

A SCHOOL IN PENNSYLVANIA.

Several months ago, on application of the preacher in charge, we sent a grant of Sunday-school material of various sorts to a Sunday-school organized in a poverty-stricken neighborhood, among the mountains of Pennsylvania. We recently received a letter from the superintendent, in which he expresses the thanks of the school, and tells of the good the grant has done. He adds:

I feel almost alone in this enterprise, as myself and wife are the only members of the Methodist Episcopal Church in this village. I took up my residence in this place last October, 1882. Religious affairs have been sadly neglected here. I opened the Sabbath-school in May with about 15 scholars, and now we have 41 scholars, 3 teachers, secretary, and superintendent, making 47 in all. I am encouraged in the work.

DEPARTMENT OF THE WEST AND SOUTH.

THE Rev. A. H. Gillet, our Agent for this Department, in his report to the Board at its September meeting, states that he traveled during the quarter 3,832 miles; attended thirty different meetings held in reference to Sunday-school work; visited five Annual Conferences, namely, N. W. Indiana, Indiana, Iowa, Michigan, and Central Ohio; delivered ninety-six public addresses, including twelve sermons; and wrote 740 letters in reference to his work. He also gives the following account of his labors:

My work during this quarter does not cover so much ground nor reach so many places as in some former reports, but the Assembly work, which has occupied my time during a good share of the quarter, is not without its importance.

The Island Park Assembly opened on Monday, July 2, and closed on Monday, July 23. The Sunday-school normal class was organized on

Wednesday, July 11, and two sessions a day were held until the close, the Rev. Jesse L. Hurlbut teaching the class and conducting the final examination. The attendance averaged about 100. The attendance at the Assembly was larger than ever before, and the prospects for the future are promising.

Menona Lake Assembly was held on the grounds of the Assembly near the city of Madison; 340 tents were occupied; 2,200 people made up the average attendance on the tabernacle lectures, and in the normal class the attendance averaged 150.

These two Assemblies form important centers for our work. Large numbers of pastors and teachers of our own Church are reached by them. At the Assembly Sunday-schools our literature is used, and the Chautauqua Text-Books, Normal Outline Series, are recommended and used. Nearly every mail brings me letters from persons I have met at these assemblies asking about the organization and conduct of normal classes.

The work of organizing the Conferences and Districts is proceeding satisfactorily. Four others have been organized since my last report, and one, the Indiana, already had a similar organization. The Cincinnati Conference made its organization effective by appointing a standing committee, and requiring a report from each member concerning work in his district during the year.

Already the plan is working well. In the Arkansas Conference all of the district secretaries are at work; conventions have been held, and one presiding elder writes me that 1,000 new pupils have been enrolled on his district during the year. In the Holston Conference a good work is being accomplished. The Rev. W. H. Rogers, the Conference agent, has been abundant in labors, and I have received letters from several pastors speaking in the highest terms of his efficiency. He has visited the mountainous districts, held institutes, visited Sunday-schools, organized them on the disciplinary plan, and introduced our literature. Our district secretaries in the Central Alabama and Savannah Conferences have been doing considerable, and have succeeded in raising a very urgent demand for help over their territory.

Since my last report I have received a large number of second-hand library books, papers, etc. So far, 116 libraries, averaging 40 volumes, including singing-books and Testaments, have been sent to needy schools in the South and West. This includes 250 volumes selected for the Gammon Theological Institute at Atlanta, Ga., and 130 volumes to the Ames Mission in New Orleans. A number of applications are in my hands for this kind of aid, and I shall fill them as soon as time will permit.

Walden & Stowe have been very kind in affording me the best facilities possible for receiving, storing, and shipping these books, but more room and help are needed if all is done in this line that is possible.

I have had good reports from the institutes held at Clark University and Central Tennessee College, and shall arrange to hold such institutes at other educational institutions in the South as soon as possible.

TRACT SOCIETY.

CHINA.

IN November, 1878, the Society made a grant of \$200 to the Rev. H. H. Lowry, for tract work in Peking. Under date of February 8, 1883, he writes the following interesting letter:

From the long time which has elapsed since you sent a grant of funds to us, and having received no report from us, you may have concluded that we have not appreciated your kind services. But I can assure you that no fund which has come to the mission has been more carefully hoarded, or more economically administered. So precious did we esteem it that for a long time we almost feared to touch it, and have all along ordered books on its account most sparingly. Several accounts from the press here and in Shanghai have been presented, and we find our precious fund not only exhausted, but that we still owe \$169 06 for tracts. I do not suppose you would care for a detailed statement of the various orders, which have ranged from 40 cents to \$70. I give herewith a general account:

Received from the Society, £41 10s. 5d., which realized \$236 26.

Purchased Tracts—"Catechisms," 2,175, cost \$20 10; "Peep of Day," 2,300, \$92; "Two Friends," 1,900, \$28 50; "Trimetrical Classic," 2,300, \$18 40; "Bible History," 106, \$20 60; "Evidences of Christianity," 100, \$9; "Berean Lessons" for four years for Peking and Tientsin, \$121 50; besides a large number of miscellaneous tracts, making a total of \$405 22, or an excess over the grant of \$169 06.

What have been the results? It is impossible to tell. This is part of the work which we do in faith, knowing that it shall not be in vain. Many of the tracts have given instruction to Christians and inquirers, and many have been distributed broadcast over the land, and form an important element of that influence which is at work enlightening the people of this vast, dark empire, and preparing them for the reign of righteousness.

Now, may we not only hope for your approval of what we have done, but also that you will allow us an additional sum sufficient to cancel the debt, and to carry forward the work? To meet these demands would require not less than \$400. We know the demands upon your funds are many, but our field is very large, and the work is rapidly expanding.

You may be interested to know that steps are taken toward the organization of a Tract Society for North China. I inclose a copy of the proposed Constitution and By-laws. The scheme has already received assurances of support from most of the leading English Tract Societies, and no doubt will from the American.

The Board, at its June meeting, after hearing this communication, made a grant of four hundred dollars, as desired. We doubt not that this grant will be wisely and economically expended, and that in due time we shall have a good account of it.

GERMANY.

EVER since the beginning of our mission in Germany, in 1849, the press has been recognized as a powerful auxiliary in the work. Our Tract Society made its first grant to this mission in 1854, and since that time has made annual appropriations in aid of its publishing interests. In 1860, by the help of the Missionary Society, a building was bought in Bremen for the purpose of printing and publishing. Since that time countless thousands of pages of books and tracts have been issued and scattered all over Germany.

Dr. Jacoby had charge of the Publishing-house, and faithfully discharged his duties until his removal to this country, in 1871, when Dr. Doering became his successor. Dr. Doering had gone to Germany as a missionary only a few months after Dr. Jacoby, and was in every respect qualified to take his place. This position he filled faithfully and acceptably for thirteen years, until the late session of the Conference of Germany and Switzerland, when he felt constrained to take a supernumerary relation and return to this country. His work in Germany for the last thirty-three years has been constant and laborious, and he has well earned the rest which he now seeks. His brethren in the Conference, who had learned to revere him as a father in the ministry, were affected to tears when they gave him the new relation for which he asked. They showed their affection for him, and their appreciation of his labors, by resolutions of sympathy and by the presentation of gifts, to remind him of their esteem when far away.

The Rev. H. Nuelsen has been appointed successor of Dr. Doering as Book Agent, and the Rev. A. Ruppanner, Assistant Agent and Editor of the publications of the Tract-house. The Rev. Carl Weiss, the former editor, died of consumption only two weeks before the assembling of the Conference.

His death is a very great loss to the work, especially in connection with the publishing interests.

The Conference, at its late session in Heilbronn, in the month of June, adopted the following report of the Committee on Tracts :

In face of the wide-spread diffusion of light literature, often anti-religious and immoral in its character, the necessity of the publication of good books and tracts cannot be sufficiently emphasized. For that reason we gladly express our joy that our Tract Society has during this year published an additional number of tracts provided with illustrations, and that the Parent Society in New York, as also the London Tract Society, has afforded us the same help as last year. It is therefore resolved :

1. That we tender our hearty thanks to the Parent Society in New York for the gift of 2,109.44 marks, and also to the London Tract Society for 714.65 marks, and twenty-six cuts valued at 575 marks.
2. That we express our pleasure in being permitted to see the Rev. Dr. Freeman among us, and that we thank him heartily for his efforts in the interest of our tract work.
3. That in the next statistics two columns shall be provided, in one of which shall be entered the number of tracts received, and in the other the amount of the collection given in at the Conference.

We further report that the tract collection this year throughout the Conference amounted to 424 marks, 107 marks more than last year. It is matter of regret that Bielefeld, Flensburg, Freudenstadt, Lausanne, and Winterthur have taken no collections.

The report of the Book Agent showed the aggregate receipts during the year 1882 to be 5,765.36 marks. The expenditures amounted to 8,471.68 marks, leaving a debt of 2,706.32 marks, which, however, through the help this year of the Parent Society and the London Tract Society, has been provided for.

It appears from this report, that out of eighty charges only five have failed to make collections for the Tract Society ; yet the German brethren evidently think that these are five too many. If all our Conferences made collections in the same proportion we should never complain of a want of means for the prosecution of our work.

It is to be noted, also, from this report, that every preacher is expected to see to the distribution of tracts, as well as to take up a collection for the tract cause. The Minutes will hereafter show the number of tracts received from the Publishing-house by each pastor and presumably distributed through his agency.

MEXICO.

The Publishing Committee of our press in Mexico sent, in March last, through their Chairman, the Rev. C. W. Drees, their report of the disbursement of the grant of \$500 made in May, 1882. Mr. Drees accompanied the report with a note, in which he says :

We feel authorized in affirming that never were there offered greater opportunities for useful tract work than are to be found at present in Mexico. The demand is vastly beyond the supply, and we are embarrassed by the urgency of the appeals made to us with our limited resources.

There was also a note from the Rev. John W. Butler, which illustrates the necessities and the expansion of the work. He says :

You will be glad to learn that a wide field is opening up for our tract work. Twice, during the past year, I have received letters from the State of Yucatan, where at present there is no missionary whatever, begging for tracts, etc., to give to the people. I am informed that they will distribute all we can send.

Unknown friends from two different towns in the State of Tabasco recently wrote for the same purpose. To one who resides in the capital of the State I sent 2,157 pages, and to the other, in Huimangillo, I sent 1,689 pages.

Through another channel I mailed a large quantity of tracts to the State of Chihuahua. Since then the American Board have opened work in this very important field.

From Chiapas, also, I am frequently receiving appeals. The first, second, and last State, above-named, together, contain over 700,000 inhabitants, and the only missionaries at present among them are these silent missionaries which are carrying their message of salvation through the mails. Recently the American Bible Society sent a colporteur into one of them, Tabasco, to whom we gave hundreds of our tracts. He reports the people every-where as eager for religious literature. The many tracts which he took from us, as well as from the other mission presses here, were soon exhausted, and earnest appeals came back for more. During the year we have also sent small quantities to the United States of Colombia, to Salvador, to Guatemala, to Chile, and other South American countries. But such are the demands of our own stations that only limited quantities can be sent to these more distant places.

The Board, at its meeting in June, made a further grant to Mexico of \$600.

TRACT DISTRIBUTION BY A HOME MISSIONARY.

Some time last year, on the recommendation of the Rev. L. P. Cushman, D.D., Presiding Elder of the New Orleans District, Louisiana Conference, we sent a quantity of tracts for distribution by Miss Josephine Cowgill, a devoted missionary among the poor and wretched of New Orleans. While on a visit to friends in Ohio, in June last, she wrote the following report of the distribution of these tracts. We commend it to our readers as a good example of what may be done by a faithful Christian woman :

When in New Orleans I received three packages of very nice, good tracts from you. As you requested, I answered that I would write you some incidents connected with their distribution. I would have written you these incidents long ago, but was waiting to hear the results of some tracts I had distributed in some dens of vice and infamy. But as yet I have known nothing of special interest from these, though I hope and pray that the precious truths of these tracts may reach and touch many hard hearts in those places. Just two weeks ago I returned to my home in Ohio, for a rest. This last year past has, I think, been the best and happiest of my nine years in missionary work. By the grace of God, in the seven months past, in New Orleans, I have been permitted to make 2,777 visits among the poor ; have held 191 religious meetings, 231 Bible-readings, and 40 sewing-schools ; have distributed 373 garments among the poor, and 3,123 papers and tracts. I cannot tell you how very much I appreciate those precious tracts you sent me, and how very valuable they have been to me in my work. I have made use of them every-where, in my work in the Charity Hospital among the 800 suffering ones there, in the homes of the poor, in the prison and jail, in dens of vice, in my street work, and out on the levees, among the sailors, and on men-of-war vessels. In many of these places, doubtless some of these precious seeds have been sown "by the way-side," "some on stony ground," and "some among thorns." But praises be to Him who "giveth the increase." I know that some of these seeds have fallen on "good ground," and have brought forth fruit. I could not tell the number in the places I have mentioned, who have thanked me for the blessings of peace and comfort these little tracts brought to them. I have written but few of these. How many souls have been led to better lives, have been saved and blessed, through the influence of these tracts, will only be known at the last great day.

I read some tracts to a poor, sick man in the hospital. Some days afterward he said to me, "I want to tell you that I have got religion. You don't know how much good what you said did me ; those few words did comfort me and help me to find Christ."

Another poor, sick man, to whom I gave a tract, said, "When I came to this place I was a very wicked man, but since my sickness I have felt the need of salvation for my soul, but did not know how to get it. I thought I must do some very hard thing first, but when I read this blessed little tract I found that all the hard things had been done by Christ, and I had only to believe on him, and now I would not take any price for this little tract for it has brought me into light and peace."

A very poor woman living in a little shed, said to me, "O, I cannot tell you how much I do love those little tracts you gave me. I put them away and take good care of them, and when I am tired and discouraged I get them and read them, and they do comfort me so much."

A poor boy who had been raised a Catholic, but was converted at our meetings, would often come to me and ask for tracts; he said they were a blessing to him, and he wanted to make them a blessing to others.

One poor old colored man to whom I read some from a tract—for he could not read any himself—was made very happy, and begged me to give him one. I told him that as he could not read it would not do him any good, but he insisted that it would do him good to have it just to look at. I gave him one, and he seemed very proud of it.

I entered a house where were a company of very wicked women, and began to read them some of God's fearful judgments against sin—found in a tract; several of them wept, and promised from that hour to live better lives.

Sometimes I go out on the river levee, where sailors and other workmen are gathered in groups playing cards and other games. I give them tracts to read, and often they lay aside their games and read the tracts. And in the prison and jail, after holding meetings with the prisoners, I would distribute tracts among them, which they all seemed very eager to get, and I know that many, if not all, were read by those who could read. Just a few days before leaving New Orleans I paid my last visit to the prison, and with sad feelings placed tracts, for the last time, in the hands of many. I put several into the hand of a young man who, I supposed, would be executed in a few days after. He promised to read them all and to pray.

I could relate many incidents similar to what I have written. My heart aches when I think of the great need of religious work among the many poor and degraded ones all over our country and world.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶¶ 283 to 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. McCabe, D.D.*, serves in the field. His address is No. 184 Thirty-first Street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-Order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....
.....

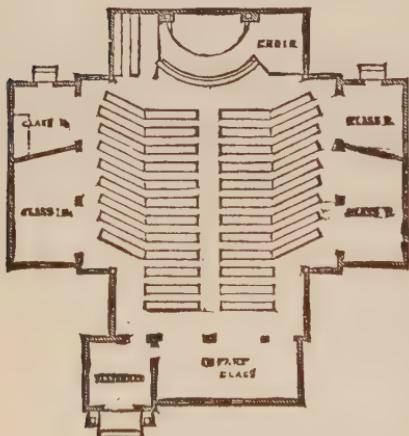
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR MODEL CHURCHES.



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REV. A. J. KYNNETT, D.D., *"Manual," January, 1882.*

TESTIMONIALS.

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OUR MODEL PARSONAGES.

This appears in our Catalogue as PARSONAGE PLAN NO. 11. It is there particularly described, but the perspective and ground plan may serve to indicate here what we are prepared to do in this department. We have already some fifteen or twenty different plans, and propose to supply the demand, increas-



ing the number and variety as the wants of the Church shall require. Of course they are available for other dwellings, but all concerned should remember our architect's right of property in the original drawings, and that purchasers are entitled only to the copy for the one building for which it is bought.

This plan is furnished complete, including specifications and form of contract, for \$8, and the building will cost from \$1,500 to \$2,000. If you want plans for parsonage or other dwelling, send for Catalogue of plans as specified in directory.

THE SITUATION SEPTEMBER 1, 1883.

At the beginning of our fiscal year, December 1, 1882, we had on file applications from 195 different churches, all of which had been granted on conditions which the churches severally were required to comply with, to the aggregate amount of \$84,530, being over \$20,000 more than we then had in the treasury.

During the nine months following we have aided 303 churches with donations and loans to the aggregate amount of \$116,825. Including 66 promises of aid, made August 29, we had on file September 1, 1883, applications from 285 different churches, which have been granted on conditions to be complied with by the churches severally, making donations and loans to the aggregate amount of \$109,890, being \$20,831 95 more than the amount now in the treasury.

We have had no difficulty in responding to all proper calls for loans, and have in the Loan Fund an amount sufficient to meet all our promises on that account, but we have constant difficulty to secure funds enough to meet proper calls for donations. We have declined many cases in which we judged that the people could, by earnest effort, provide for themselves, and, wherever it has seemed practicable, we have substituted loans where donations were asked; but with all this, we are

in great and urgent need of more liberal collections and special gifts that shall be available for donations.

This difficulty has been partially relieved by the special plan for FRONTIER CHURCHES. Beyond all question the most productive, if not the most needy, field for Church Extension work is that to which the plan for frontier churches is specially adapted. We have, therefore, most earnestly desired to respond promptly to every call that could be brought under this general plan. Up to December 1, 1882, we had secured the erection of 141 different churches by special gifts of \$250 each, furnished by generous friends in all parts of the country, but during the year 1882 the number of applications for aid under this plan were 72 more than the special offerings would provide for.

For the nine months of the current year we have received 30 special gifts of \$250 each for 30 additional frontier churches, *all of which have been placed*, and we have applications on file seeking aid under this plan *from 103 more*. We have promised to help them provided they shall secure the remainder needed to build such churches as the plan contemplates, but we are getting very anxious to know where the money is to come from. Several friends have promised to give \$250 each for this purpose, and will probably send forward the money in time, but we shall require more than four times the amount thus promised. Our fiscal year will close October 31, and it is very important that the money should be available as rapidly as the churches can comply with the conditions. Unless we shall receive generous aid to carry out this plan, scores of churches that might thereby be secured at once will be without suitable places of worship the coming winter, if, indeed, the enterprises shall not fail entirely. Where are the hundred men and women who will promptly furnish \$250 each, in order to secure the erection of 100 neat and commodious churches, worth not less than five times that amount, and that shall shelter one hundred congregations and Sunday-schools which are now without houses of worship?

THE GREAT WEST.

THE Presbyterian Board of Home Missions appreciates this greatest of all mission fields, one large enough and important enough to enlist the highest endeavors of all our churches. It thus sets it before their people, and we adopt it as an appeal to Methodist enterprises as well:

The Macedonian cry is louder than ever from what the Board well denominates the great empires of the West. It is simply impossible to grasp the figures and comparisons by which the endeavor is made to enable us to realize the vastness and the resources of this immense territory which God summons us to "go up and possess." Texas, we are told, is able to match, acre for acre, all the wheat lands of the United States, and then have an area equal to Illinois for pasturage; able also to take in its boundaries all the 50,000,000 of our population, and then be less thickly populated than Connecticut. Think of Montana, with its 18,000,000 acres of as rich lands as the sun anywhere shines upon, and with unbounded mineral wealth, \$120,000,000 having already been sent out of it; of New Mexico, and Colorado, and Arizona, and Nevada, with salubrious climate, with immensely rich grazing lands, and with untold mineral wealth which has been as yet hardly touched; of Dakota, and then Alaska, out of which Great Britain can be four times carried, and a margin still left for another England, Scotland, and Wales! Mr. Seward said that he considered its purchase the most important act of his official life, and what with its fisheries and lumber and fur trade, and the fact that two little islands off its coast, by rental and royalty upon seal-skins taken there, have already paid the government a third more money than the whole country cost. Many who ridiculed the acquisition of it are beginning to think that perhaps he was not far wrong after all. What all this territory means we all know. It means the home which God has made ready for hundreds of millions of men and women, with deathless souls to be saved or lost during their residence upon it. The demand upon the Church is to make these new communities which are settling rapidly this vast territory Christian instead of infidel in the very beginning, since what they are at the first they will continue to be for long ages to come. "The law," says Dr. Hodge, "the law of fixedness and transmissibility of types pervades all the works of God. The wheat we now grow grew on the banks of the Nile before the pyramids were built. Every section of the earth is now what it is because of the character of its ancestors. Every State in our Union owes its present character to that of its original settlers. This holds good even of counties. Before the middle of the last century a whole Church, with its pastor, emigrated from Massachusetts to Liberty County, Ga., and that county is to this day the Eden of Georgia." The Macedonian cry comes to the Church to occupy the strategic points in this great new West, because whoever first takes possession of them

will win the fight, will settle the character and destiny of the nation, the permanent scepter of which it is plain to see will be in the hands of those who dwell west of the Mississippi.

THE CRUCIAL PERIOD OF THE REPUBLIC.

GENERAL EATON, United States Commissioner of Education, and a noble Christian gentleman, says that, in his opinion, "this closing decade of the nineteenth century is the crucial hour of the Republic."

We have had crucial hours before, though the tests have varied. When the enemy of all righteousness, the despoiler of Paradise, the destroyer of mankind, fails on one line, he tries another. He fears no foe and leaves no device untried. He assaulted the Son of God himself, once, twice, thrice, with varied and infernal skill. "Going to and fro in the earth, and walking up and down in it," "seeking whom he may devour," this Republic may now be regarded as the citadel against which all his skill and power would be directed. There is no part of the world where his dark kingdom is in greater peril, and no other which so perfectly commands the whole field. Failing of successful attack by foreign foes and military array, he divided our nation against itself, and for four years watched the conflict only to witness his defeat and the utter destruction of the stronghold he had held from the first—slavery. He has changed his strategy, but has not abandoned the attack. He has strongly intrenched his forces in the legalized liquor traffic; has stealthily planted Mormonism in the heart of the continent; has openly attacked our Christian Sabbath, and seeks to undermine all our institutions by corrupting the public conscience. Our hope is in that "eternal vigilance" which is always and every-where "the price of liberty;" in that exalted patriotism which couples with love of country the love of all mankind and supreme love to the God and Father of all; and in that discipline and obedience which characterizes all victorious armies, under the leadership of our Great Captain, the historic Conqueror of death and hell.

Is this conflict to reach its crisis before the close of the present century? What means the coming of such large reinforcements for the adversary in the form of anti-American

and anti-Christian immigration from the Old World? The formal report of the Presbyterian Board of Home Missions puts the question thus:

Never in the history of the country has the tide of immigration reached the rate of the past few months. The influx this year from other lands will not, according to the estimate of the Board of Emigration of New York, fall much, if any, below 900,000. And a larger percentage than ever before are pushing their way to the new West. We may well ask, Who are they? and Whence come they? Nobody knows, and scarcely any body cares. Examine the passenger-lists of the great incoming ships and they give you no satisfaction. They only state that so many hundreds of men, women, and children are passengers, and are to be landed in New York. They come from Holland, from Hungary, from the mountain passes of Switzerland, from the bogs of Ireland. Hundreds and thousands of them are paupers and criminals sent to us by communities and local governments in Europe. It is a simple fact that certain town councils and village authorities vote money out of the town purse to enable their criminals and paupers to emigrate to our shores. One little canton in Switzerland spent, in a few years, not less than a million and a half of francs in a desperate effort to dispose of its poor to other countries, and so they come. They rest not day nor night, steadily pouring in upon us. The gates upon our *eastern coast* stand wide open to the entrance of these millions, while those upon our *western* are closed against a few thousands; but God will open them again in spite of all the legislative bills and bars which may be put upon them. So they come, and so they have been coming these years, until now 11,000,000 of them, over one fifth of our entire population, are scattered abroad over the States and Territories of the Union. Who are they? Is there any danger from them? Do we incur any risk in receiving them into our bosom? The question is simply this, and it is assuming larger and larger proportions every year, whether our Christian civilization, as it has existed thus far and as it exists to-day, thank God!—whether this Christian civilization of ours shall absorb and assimilate these multitudes that are pouring in upon us in constantly increasing streams, or whether they shall absorb and assimilate us! That is the question, pure and simple, plain and unvarnished.

These are not all anti-American or anti-Christian, but the vast majority are, and too few are captured from among them. They tremendously re-enforce the army of the aliens. Then what signify the secret counsels of the Apostate Church? Bishops, archbishops, and cardinals consulting concerning this their favorite mission-field! What new forces will be marshaled by the Vatican and thrown into this field of freest activity? What is to come out of Mormonism which, within forty years,

has assumed such proportions, fastened itself in the heart of the continent, defies alike the government and civilization, sends out its emissaries by the hundred, and brings in its recruits by the ship-load? What will come out of our infidel conventions which, under cover of glittering generalities, seek to falsify all history, remove the ancient landmarks, take away all restraints upon vice and immorality, pull down the pillars of truth and righteousness, and turn the beautiful order of home and civilized society into chaos and ruin? What will be the issue of the conflict with the rum power which, through varied organizations of distillers and brewers and liquor-dealers, captures political conventions and old parties, and, sacrificing all things to mammon, demands the suffrages of American citizens, and the control of every branch of the government, that under its broad protection distilleries and breweries may transmute our golden wealth and health into poverty and disease, and saloons pour streams of death into every home?

Are not all these forces moving over hill and plain? Have they not already taken position in line of battle?

See the mighty host advancing,
Satan leading on!"

Is not the decisive battle already in progress? Will not the victory be declared before the sun of the nineteenth century sinks to rest? Hark! Hear you not the bugle blast?

" Soldiers of the cross arise :
Lo, your Leader from the skies
Waves before you glory's prize,
The prize of victory."

It is not enough to "hold the fort." We must take the open field and drive the enemy from his chosen positions. We must capture whole battalions, and, making them to see the dark character and treacherous purposes of their rebel leader, muster them into the service of our Great King. Every day we must advance the whole line of battle, fortify new positions and press on, and on, until the victory shall be complete and final. Let the dawn of the twentieth century show Columbia to be Immanuel's land.

OUR COUNTRY'S WEALTH AND CHRISTIAN WORK.

IN an able address at the last anniversary of the American Home Missionary Society, Rev. Dr. Webb put the subject of our growing wealth and obligation to work for the Prince of Peace as follows :

The growth of this country is simply marvelous. At the beginning of this century the population of our whole country was less than the population of the State of New York to-day ; and now we are fifty-five millions. From three to five thousand are pouring into the single Territory of Dakota every day. Soon we must be one hundred million, and to-day we are deciding whether they shall be friends or foes of the Lord Jesus Christ. To-day we are shaping the temporal and eternal life of the vast coming throng of human beings. What a stupendous work and responsibility !

The increasing wealth of the land is almost incomprehensible. Five hundred millions of dollars were the net gain upon last year's products, and were added to the wealth of this country. If the Christians are one in five, one hundred millions comes into the hands of Christians every year. Why should any interest of Christ's Church falter for a moment ? The settlement of Kansas was begun in 1856. Last year the agricultural product of that State amounted to \$175,000,000. Kansas has \$8,750,000 as her net annual income.

We have one hundred thousand miles of railroad. We built ten thousand miles last year. In fifty-five years five thousand million dollars have been invested in railroads.

In seventeen years our national debt has been decreased practically more than one half, paying into the treasury for this purpose nearly one hundred millions a year. We must reflect with grateful astonishment upon the national growth and prosperity of our land.

But our nation is still in its youth, and bears every indication of future progress. Agriculture must be more and more the foundation of all national greatness. Our system of small farms and freehold tenements keep patriotism alive in the breast. We have the advantage of a common-school system, constituting the foundation of a broad intelligence, and making the nation a homogeneous people. We have no unjust class legislation. Our common schools, added to our common ownership of the soil, give us a common legislation. We do not have to bear the burden of a large standing army. We have a national police ; that is all. Seven hundred thousand men would be our army if we were governed as France and Germany are governed. It would be the same as taking all these productive laborers and turning them into an army of non-producers, and taxing the rest of us for their support and to supply their places. From this " blood tax " we are free. By so much are we richer to support our ministers and missionaries.

We have, besides, the advantage of geographical position. If we bear ourselves wisely and meekly why may not the control, not the military

conquest, but the moral control, of this continent be ours, the control which grows out of sanctified intelligence, order, justice, and Christ-like character. Such is the product of the past, and such is the prospect of the future—a matchless country; a masterful career. Imagination falters in picturing what we are to be. But is the Divine idea to be realized in the enjoyment of the almost fabulous possessions and possibilities? “The earth is the Lord’s and the fullness thereof.” All the increasing wealth and power of the earth should be used to help forward the kingdom of Christ on earth. All things are his ministers; all nations are his servants. All things were created for Christ, and all things stand together in him. Christianity has made a triumphant progress. And this country of ours is exactly fitted and endowed to stand first in the peerless service. We are here *intrusted* with all the possessions and possibilities. And it increases the weight of our responsibility and the strength of our purpose to remember that our fathers came to this country and took possession of it for Christ’s sake.

HOW THE WORK GOES ON.

FOR the benefit of the many who want facts, and who know how to use them, we give a few sample reports from the field:

DECORAH DISTRICT, UPPER IOWA CONFERENCE.

Rev. J. W. Clinton, presiding elder, says:

I must write and acknowledge the great aid afforded and good accomplished by that little donation of \$100 to the Church at Deerfield.

It aided and encouraged the people to undertake and push it to completion. It cost \$1,300, and was all paid for before the dedication, June 24. The people for miles around came and crowded it on that occasion, and when I explained how this \$100 had helped the enterprise many said that the Board would soon get it all back, and more. How much better it is to do little things like this and more of them, than to put large sums in a smaller number of costly churches.

I trust you will give us the aid we are asking for Elgin also. We are putting up six neat little churches on this district this year, and I am persuaded that much more good will result than from one costing six times as much in some proud city.

The “North-western Christian Advocate” says that “the new church at Ridgeway, Iowa, (also in Decorah District,) is under contract, and is to be completed September 15. Rev. R. A. Miller, the pastor here, has his mind set also on another church at Orleans, on the north part of his circuit. A Church Extension donation of \$250 is under and behind this Ridgeway enterprise.”

Few Districts in the Church have been blessed with more faithful or efficient service than this. It is a great pleasure to help such men in their good work.

RED RIVER DISTRICT, MINNESOTA CONFERENCE.

The "North-western Christian Advocate" says of this:

No person, not observantly acquainted with the facts, can have any just conception of the amount of valuable work being done by the Church Extension Board, except he visit such places in our Union as the Red River District, a territory embracing Northern Minnesota and Dakota, and connected with the Minnesota Conference. Many a country settlement and village all over that region must, to this day, and still later in the future, have inevitably been without a place of worship had not the supplementary aid of our Church Extension developed the local effort that produced these buildings. Rev. G. R. Hair, our vigilant presiding elder there, becomes enthusiastic in his praises of the work of Church Extension, and well he may; for what would such new and rapidly developing sections of our Territories do without such aid?

AT WILD ROSE, WAUSHARA CO., WIS.,

With the aid of \$250 donation, they built a church by our plan, designated in our Catalogue as No. 2 A, at a total cost of \$1,650, all paid or provided for by notes payable in a short time. The presiding elder of the district, Rev. A. P. Mead, writes concerning it:

The church is a gem; nicely finished, pulpit and altar carpeted, chairs, lamps, etc., all complete—a better church than was built thirty miles distant for \$2,800. I can use this donation and church as a good text in raising Church Extension collections.

The better result above described comes from the wise course of first getting our plans. \$5 for plans saves \$1,150.

PLEASANT VALLEY, YORK CO., NEBRASKA.

In May, 1883, the Board donated \$200 and loaned \$200 to aid in building a church at Pleasant Valley, by our plan No. 1 A, 26 x 45. Under date of July 16, Rev. Dr. Miller, presiding elder of the district, writes:

We dedicated the Pleasant Valley Church yesterday. It is built according to Church Extension plan, and is a gem of beauty. The collections taken provided in full for the indebtedness, except only your loan.

This is a remarkable case. Last fall the pastor of Waco Charge, Rev. H. H. Chapin, established an appointment at Pleasant Valley. In the winter he had a revival that entered every family in the neighborhood. A society of sixty was formed. The people are cultured and enterprising. The new church was filled yesterday to its utmost capacity, and many could not find admission. The church at Waco will now be pushed forward by this efficient pastor.

CURWEN DISTRICT, NORTH-WEST KANSAS CONFERENCE.

Rev. H. G. Breed, presiding elder, under date of August 23, writes :

You have before this received another package of applications from Curwen District. I think there is no territory more needy of help than this.

Plainville is one of the cases really needing help. I held quarterly meeting in an old sod church. I wish you could just see the place in which the people must meet for worship. With \$250 help they will be able to secure a comfortable home. This little village is surrounded by one of the finest portions of the State. We want the \$250 on the frontier plan.

Lynch is in the same county and on the same circuit. They also will be able to complete the house as contemplated if you grant the amount asked.

Tyner is also one of real merit. Please do all that is asked for them.

Phillipsburg is one of the most worthy of help. It is the county seat, and the prospect for growth is grand, and we must not let the opportunity pass. With the amount asked they will go forward. Please do not decline this or reduce the amount.

Mount Olivet is a sod church, like most others of the same kind. We held the quarterly meeting there Saturday and Sunday. I wish you could have seen the congregation assembled for the first time in their new church, with Nature's floor and carpet and walls, and had seen how much they appeared to enjoy having a home. They entertain the hope that the Board of Church Extension will grant them the \$50 asked, to enable them to put in a board floor and seats. It will serve them well until they shall become strong enough to build better. When we met for the first time, on Saturday night, we had the impression that some present wanted to be converted that night. The invitation was given and three came forward for prayers, were converted, and united with the church, and went home rejoicing. Please give them the \$50. It will not be lost. The material can be used in a stone building, which will be erected in a few years. All our applications are very needy and worthy of help.

The applications referred to came in due time, and aid has been promised on conditions specified in each case, of which all have been duly notified.

FULLERTON, NEBRASKA.

The "Central Christian Advocate" says:

Ten months ago a subscription was opened in Fullerton, Neb., for the erection of a new Methodist Episcopal church. The Church Extension Society furnished the plans, made a loan of \$250 and a donation of \$250. On July 22 the church was dedicated. Rev. R. G. Adams, a former pastor, preached an able sermon. Presiding Elder Maxfield managed the finances successfully. He asked for \$650, and the people responded with \$745. Revs. J. W. Adair, J. C. Irwin, James Lee, and E. L. Fore participated in the services. In the evening Dr. Maxfield preached, and administered the sacrament to a large number of communicants. Rev. E. L. Fore, A.B., has labored efficiently during the year, not only as pastor, but as a professor in Nebraska Wesleyan University.

POPLAR GROVE, TENNESSEE.

Under date of July 19 Rev. D. R. Button reports as follows:

This was the last church for which we received aid from your Board, (donation of \$250.) The church is completed, and was dedicated last Sabbath free of debt.

It is a beautiful structure, and would be an ornament in any village or town. Our people in that neighborhood are justly proud of it. They are glad they followed the plan of the society.

We are about commencing another, not far from here, on the same circuit. Our people are now doing what should have been done at the first in this country—building new substantial churches, instead of contending for the old ones. In this new enterprise they desire to build by some one of your plans, as they will probably be compelled to ask aid before they get through. Please send me your latest catalogue by return mail.

Our people have built, since the war, twelve good churches in this county, and are still progressing. Every one of them is a credit to the neighborhood in which they stand. Few if any of them cost less than \$2,000. All that were aided by your Board are completed, and dedicated free of debt.

PORT ROYAL DISTRICT, SOUTH CAROLINA CONFERENCE.

Under date of July 10 Rev. F. W. Sasportas, presiding elder, writes:

I am pleased to tell you that our church at Red Bank has been duly and neatly finished, and dedicated free from debt, with the aid granted by your Board, (only \$50.) On the day of dedication we raised \$98 76, about \$8 more than was required to pay all debts. Some families, in order to give, made this declaration: "I will not use any coffee or sugar for six

months, so as to give the money for our church." Doctor, our people do love Zion. I am glad to tell you that the richest and best gift to us is our old Methodist Episcopal Church. We call it down here the "old Wesley Church," and the beauty of it is that there is no "South" or "African" in it. We are in the South, and of African descent, but we belong to the old Methodist Episcopal Church.

We are making improvements on our Bambourg church. It is a real gem. I would be glad if you could come to our dedication. We expect to have Bishop Warren conduct the exercises.

I have been pushing to completion our Too-goo-doo Church, and hoped to dedicate it next Sunday; but a heavy rain-fall has hindered our working, and the caution you have given us against going in debt makes us very particular.

Please send me five blank applications as early as you can. We need help for several other churches.

LOUISVILLE DISTRICT, LEXINGTON CONFERENCE.

Rev. Marshall W. Taylor, D.D., presiding elder, under date of **July 25**, writes :

We have set out with a purpose to extend our churches in the city of Louisville. There are 40,000 Negroes here, with church accommodations for only 12,340, leaving 27,660 who could not go to church if they desired, and vast numbers of them desire to go.

A full statement of accommodations for our colored people is as follows:

	Churches.	Sittings.
Baptist.....	10	6,000
Methodist Episcopal.....	4	1,690
African Methodist Episcopal	4	1,600
Zion Methodist Episcopal	3	1,200
Colored Methodist Episcopal	1	800
Episcopal.....	1	300
Roman Catholic.....	1	300
Christian.....	1	250
Presbyterian.....	1	200
 Total.....	<hr/> 26	<hr/> 12,340

This shows the necessity for more churches, and we must do something to supply this want. My plan is to develop immediately our Eddy Street Mission into a vigorous church, and then plant two missions, one east and the other west of it, so that we shall have in the east of the city three churches, and three also in the west. At our Eddy Street Mission we have now thirty-nine members. A lot can be secured, and a church building clear of debt, if we can have \$600 cash. We would like to have these enterprises under the supervision of the pastor and trustees of Trinity Church. Our applications may be coming in more rapidly than funds to

meet them, but I wish to assure you that our true policy is to make our work strong in the city; the results will be better and more permanent. Please send me a few blank applications.

Dr. Taylor is right in his conjecture; the policy of enlarging the work in the city is probably wise, but the funds at our command for use in the Lexington Conference have all been exhausted, and several applications are in advance of any that can come from Louisville. We shall rejoice if our funds will enable us to furnish the desired aid in the near future.

THE WORK IN THE METHODIST EPISCOPAL CHURCH, SOUTH.

The First Annual Report of the Board of Church Extension of the Methodist Episcopal Church, South, issued June 1, 1883, has come to hand. The year has been devoted to maturing plans and securing the organization of Conference auxiliaries. The receipts of the treasury up to May 8, 1883, were but \$4,529 31, most of which were in response to a special appeal for \$3,000 for the work in New Mexico. The Corresponding Secretary reports that \$2,448 80, received in this way, had secured a church in Socorro, worth \$2,000; another at Albuquerque, worth \$2,500; and a seminary property, including chapel, worth \$7,000.

Comparing this beginning with our own, the Secretary reminds us that while our organization was directed in May, 1864, "no money was received by our treasurer until October, 1865, and that no appropriation was made until the spring of 1866.

They have made a good beginning in this work, and seem to have the cordial support of the Church. Their Centenary Committee, at its recent meeting, resolved, "That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for their contributions in 1884, and that we seek to raise a Loan Fund of \$500,000."

This is better than our Centenary Committee did for us in 1866, or proposes for 1884. Perhaps they are indebted to our "phenomenal success," as their secretary describes it, for the high appreciation which they have so promptly come to place upon this work in their branch of our Methodism. For the

ensuing year they ask their Conferences for \$66,000, and divide that amount among them for collection. They will be more fortunate than we were in a similar experiment, if they do not find their work greatly hindered by the plan of permitting the Conferences, severally, to use half of the amount collected within their own bounds respectively. We bid them God-speed, and will rejoice in their success.



A CHILD'S MEMORIAL.

This is a picture of "Memorial Presbyterian Church," Philadelphia. Why does it appear in a Methodist Church Manual? Because it is beautiful, and more beautifully illustrates how He who took the five barley loaves and two small fishes from the hands of a thoughtful child, and fed the 5,000, still takes gifts from childish hands, and multiplies them into great blessings for thousands of hungry souls. It is a beautiful story. Some years ago a little girl came with her mother asking to be received as a member of the Cohocksink Presbyterian Church, Philadelphia, of which Rev. Dr. Mutchmore, was then

pastor. She was but seven years old, and the Session, hesitating to receive one so young, said to her, "Don't you think you had better wait a while?" She replied, "The pastor said last Sabbath the Lord's Supper was for those who love and obey him, and I am sure I love him, and I am trying to obey." Being asked if she had been coming to church regularly, she said, "Mamma and I come at night. We are poor, and our clothes are not good enough to come in the day-time." The Session received her. She was a frail child, and in September of that year the pastor was sent for in her dying hour. He talked and prayed with her, and at parting she told her mother to get her money, all the savings of her short life, amounting to \$4 41. This she placed with her feeble hands in the box, in which was the last powder of her medicine, saying, as she put in the money, "I shall not want any more medicine," and then turning to her pastor with a look of loving confidence, thinking in her childish simplicity that it was enough, she said, "I want you to take this money, and build with it a church for poor people like us. Now," said she, "promise me; so I shall know, when I am in heaven, that it is done." At such a time such a request admitted of no denial, and the promise was made. She died that evening.

A few years thereafter a site was selected at the corner of Eighteenth Street and Montgomery Avenue, in the north-western part of the city of Philadelphia, and the Child's "Memorial Church," with this small beginning, was commenced. It is now completed and paid for; is beautifully furnished, including a magnificent pipe-organ, and will accommodate nearly 2,000 worshipers. The value of the grounds and building is \$70,000. The seats are free, and a hearty welcome is extended to all. With such a history, though a beautiful, richly furnished church, the poor and their children should feel quite at home in it.

It is very seldom that such a memorial is procured with so small a sum. It was not the amount of money, but the child-like faith and firm devotion that led to the giving of all she had, which led through faith and works to this beautiful house of prayer.

THE COLLECTIONS.

A GOOD MODE OF INCREASING THEM.

THE following item appeared in the "North-western Christian Advocate" of May 27, 1883:

Union Valley.—Rev. C. Haynes, Pastor, has had marked success—the result of thorough work—in his efforts at each of the appointments on his charge, in behalf of the Church Extension Society. The following was the plan pursued: The pastor began his preparation about six weeks before the day on which he wished to present the subject, by purchasing the materials for making an outline map. When completed the map measured 54 x 84 inches. The outlines were painted on bleached muslin with water-colors, and the crosses were put in with red worsted, so they can be taken out and changed when desired. A few copies of the map found in the January MANUAL were obtained from the Book Room and given to the choirs at each of the appointments in season for a thorough rehearsal of that inspiring effusion, "We're building two a day," which is printed on the back of the map. Some cards and envelopes were printed, and he marked on them with a pencil the amount asked for from the charge. While all this preparation was going on the pastor's mind was busy with the subject, and by the time the map was completed he had his plan for his sermons well arranged, which was to give the people some information in regard to the Church Extension Society—what it is; its plans; the necessity for it; its wants, etc., etc. He also gave them some idea of the magnitude of the country in which we live, comparing some of the States and Territories with the nations of Europe, etc. After speaking for about forty minutes he passed the cards and envelopes through the congregation, saying: "If you think the cause is a worthy one, put your name and the amount you wish to contribute on the card, and put it on the plate. Take the envelope home with you, and fill it up inside and out, and return it." There was no pleading or begging, but simply a presentation of the merits of the case. The amount asked for from this charge was \$14. The result in subscriptions and cash is \$23 44, and more to hear from. The largest amount reported from this charge since 1878 is three dollars, reported last year.

In forwarding the above item to Chaplain M'Cabe, the pastor says:

I inclose a statement of the way I prepared for Church Extension day on this charge, and of the result of doing what you asked through the Church MANUAL—each pastor to give one day to Church Extension on each charge. Of course, there was much prayer added to the work, and, in connection with the work described, I felt sure of raising my apportionment. But when I began to foot up the pledges, and found

that I had nearly double the amount asked, I did just what you would have done under the circumstances. I said, "Glory to God!"

Now the question is this: if such results can be achieved on this charge, why cannot the same be done on other charges if the same means are used? My experience, limited as it is, has taught me that the people want information in regard to the different benevolent objects which they are asked to help by their contributions; and when you add to the verbal statements of facts an illustration of what has been accomplished in that line, they cannot help being convinced. You know this is a fact from your own experience at the different Conferences when you unroll your map and make an appeal to the brethren. Your experience with ex-Vice-President Wheeler, at Malone, N. Y., as the result of simply unrolling your map, is an argument in favor of the map, or, if you please, the illustrated sermon on Church Extension.

What a good example for others to follow, and what would be the result if all pastors would imitate this example?

YOUTHFUL CHURCH BUILDERS.

THE following letter from a little girl was received in July last:

DEAR SIR: A little friend and myself have collected three dollars and fifty cents toward the Church Extension. I am sorry my collection is so small, but we are expecting to build a new church at home, and my next collecting will be for it. I am a member of the Methodist Episcopal Church here, and am trying to be a Christian worker. . . . Please let me know if you receive this. Yours respectfully.

Another good example for imitation. If two little girls, from their meager resources, can do so much, what ought not others of greater ability be able to do?

A SAMPLE.

As a *sample* of what others *can* do and are doing, we quote from a letter to Chaplain M'Cabe, received last July, from a good brother in Chicago, who fully recognizes the urgent need of places of worship on the frontier, and the wisdom with which our Board dispenses such aid:

"I take great pleasure in inclosing \$250 to plant a church on the frontier, upon the conditions proposed in our last conversation. Please consider this as a gift from Mrs. ——."

We want at least one hundred more such letters before the end of the year. Who'll be the next?

BOARD OF EDUCATION.

DIRECTORY AND EXPLANATIONS.

CORPORATE NAME: THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.

OFFICE: 805 BROADWAY, N. Y., adjoining the offices of Book Agents, Editors, and Bishops.

CHARTER, ORGANIZATION, ETC.—See Tract No. 5, Society Series, which is furnished gratuitously to all applicants. See also Discipline, ¶ 254, § 4, 5, also p. 414.

THE ANNUAL MEETING of the Board is held in New York in the month of November.

OFFICERS—*President*, BISHOP SIMPSON; *Recording Secretary*, C. A. HOLMES; *Treasurer*, O. HOYT; *Corresponding Secretary*, D. P. KIDDER.

THE CORRESPONDING SECRETARY has charge of all the correspondence and executive business of the Board. His official address is 805 Broadway, New York.

THE TREASURER, Hon. Oliver Hoyt, receives from the Corresponding Secretary and the several Book Agents all remittances, and holds all funds of the Board, subject to the approval of the Finance Committee.

N. B.—As the Treasurer's counting-house is in another part of the city, it is for his convenience to have the details of accounts kept at the office of the Corresponding Secretary.

THE AVAILABLE FUNDS of the Board are the proceeds, (1) of the General Educational Fund of the Church; (2) of the Children's Fund, both supplemented by annual collections made in the churches, and specially by those of Children's Day; also by special donations.

THE DISBURSEMENTS are made in loans to candidates for the ministry or missionary work, to aid them in securing a thorough education. Preference is always given to grown-up Sunday-school scholars, and also to Conferences that send their educational collections to the Board.

TO SECURE LOANS application must be made in a form prescribed by the Board, and furnished to all who desire it. The demand for loans from worthy applicants is at this time very great and very urgent. In nearly all parts of the country there are promising youths of both sexes anxious to devote their lives to Christian work, but who are unable to secure the advantages of our schools without a little help. Help furnished, in the form of loans, encourages their self-respect, stimulates their efforts, enables them to accomplish their object, and, as a rule, returns in due time to aid others. Hence the claims of the Board for co-operation on the part of those who desire to do good are very great.

THE PLAN OF THE CHURCH is to give all, even the children of the Sunday-school, an opportunity to co-operate in promoting and securing a higher education. In this manner, the attention of the young is roused to their own responsibilities and privileges, and many are started in a career of self-development who otherwise would not think a thorough education possible. Nine tenths of all who are now receiving aid from the funds of the Board are grown-up Sunday-school scholars. The children of the present day and of the future will receive similar aid in their turn.

DONATIONS AND LEGACIES are solicited for these objects. Persons making devises of real estate to the Board by will are requested to observe the following form:

I give and devise to "THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:..... To have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

Bequests of money should be appropriately varied.

Persons making Bequests or Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 805 BROADWAY, NEW YORK, and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

WORK OF THE BOARD.

As the blooming month of June brings the period of Church effort in behalf of the Children's Educational Fund, so the autumnal months bring an important period for the disbursement of the income of that fund. The schools of the Church, after their summer vacation, reopen in the early autumn. While preparations for that event have to be made in advance, yet it is after the schools commence that the students aided by the Board need and receive their funds. As stated in the foregoing directory, in order to secure those funds, applications have to be made in advance. But the funds are sent only through the heads of institutions after the actual arrival of the students. The same order is observed at the opening of the second half year of study.

The increased educational interest in all parts of the Church growing out of the observance of Children's Day, and the publication of the designs and provisions of the Board, has had the effect to greatly increase the number of young persons who are aiming to qualify themselves for enlarged usefulness in life by means of a thorough education. Every year brings an increased number of inquiries as to the proper steps to be taken, and our friends would be greatly interested could they see some of the letters which come to this office, but which involve too many facts of a personal nature to justify publication.

One class of the letters referred to is from parents, sometimes ministers, who have spent their lives in the service of the Church, and who for the first time see in the provisions of this Board a door of hope opened for the higher education of some promising son or daughter. Another class of letters comes from children themselves, in several instances orphan children, who have just learned through the *red letter* or the services of Children's Day that the Church proposes, on proper conditions, to become a nursing mother to them. Judge of the new interest and zest which such a discovery introduces into many a life!

A third class of applications comes from students already more or less advanced in the higher courses of learning, who, having bravely undertaken to work their own way, have come

to some crisisal point where, without a little aid, they would have to turn back and forego their cherished hopes. A fourth class comes from young men and women who, after long doubtings and mental struggles, have reached the conclusion that duty requires them to prepare for missionary service in some foreign field. Time to them, in view of their new and sublime purposes, has become precious beyond valuation. The world needs their work, and the Church is calling them to whitening harvest-fields, and they see it to be a special providence by which they can be aided to prosecute their studies without long delays in earning funds. The Board now has on its lists a goodly number of devoted young ladies already accepted by the Women's Foreign Missionary Society, some of whom are acquiring a medical education.

Still another class of urgent applications comes to us from foreign mission fields; first, in aid of students studying in institutions planted by the Church on foreign shores; and, second, in aid of converts of peculiar promise, who desire to secure the advantages of a short period of study in our higher institutions in this country. This very year we are called on to aid two students from Japan, one from China, one from Mexico, and one from Bulgaria, all now in the United States.

All these and other classes of applicants may be expected to multiply as the years roll on and the fruit of our work becomes more and more apparent. Hence we feel free not only to ask for the increasing pecuniary support of the Church and its friends, but also an interest in the prayers of Christian people that God's blessing may attend all the efforts of the Board to do good in its various and widening spheres of action.

As a slight indication of the extent to which the remittances of the Board are appreciated by both students and instructors, we append extracts from letters just received:

FROM A STUDENT.

I received the \$25 sent by the Board through our president. I am at loss to express my thanks to the Board, for I cannot put them in words. But though I may not be able to express my gratitude to you and the Board in this letter, yet I hope to do so in after life by my practical efforts for its good. Even now I shall do all in my power for its benefit.

I hope I shall for three years be recognized by the Board, at the expiration of which time I expect to fill the sacred desk, and repay the Board for its kindness to me.

FROM AN INSTRUCTOR.

Many, many thanks to you and the Board of Education for this and previous aids. Your assistance has been a great help to us. Our students whom you have aided are the brightest and most deserving. I don't think you have given aid to any of our schools in the South that will bring a larger return to the Church. Our work has grown from the first. We look to you to aid us through this year, and hope that the Board will become more and more powerful.

FROM ANOTHER INSTRUCTOR.

Your esteemed favor of Sept. 11, containing your check for \$250, came duly to hand. If humanly possible, you must do as much for us this year as you did last. The great demand for preachers and teachers in the Central South, and especially by our Church, is such that we cannot possibly retrench or cut short the aid without great loss to our work. We are pressed for educated young men to fill our stations and circuits. Every young man of promise should be pushed as rapidly as possible to graduation. When they are compelled to step out and teach, the time is prolonged and our work suffers. I am confident that you will help us all you can this year. I will use all possible economy.

OUR CENTENARY OF 1884.

IT is a peculiarly interesting fact in the history of the Methodist Episcopal Church that when the best manner of commemorating the one hundredth year from its organization in 1784 was under consideration by the last General Conference, only two classes of opinions were responsibly put forward. One, as represented by the Committee on Education, proposed concentrated and exclusive efforts in behalf of education. The other, as represented by the Committee on the Centennial, proposed primary and leading efforts in behalf of education, and also the recognition of other suitable objects for pecuniary offerings. After the reports of both committees had been presented and partially discussed, the General Conference ordered "that the matter be referred to the Bishops to devise a plan for the Centennial year, and report to the Church as early as convenient."

In accordance with that direction, the Bishops, having considered the matters presented in those reports as well as the

general subject, officially presented their plan to the Church some months since. Omitting incidental, preliminary, and conclusory suggestions, we here copy those sections of the plan which relate to benevolent action :

The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education ; second, the Freedmen's Aid Society ; third, theological schools ; fourth, such seminaries, colleges, and universities as shall be selected by the several Annual Conferences.

In addition to educational institutions, we recommend to the Church the Chartered Fund and other associations which care for the support of the superannuated preachers. Also the permanent funds of the various Church Boards, such as Missions, Church Extension, Sunday-schools, and Tracts ; also the Trustees of the Methodist Episcopal Church, who are empowered to receive and administer, according to the will of the donors, any specific Church funds. Also benevolent Church institutions, such as Orphanages, Homes, and Hospitals, which may be approved by the Annual Conferences. In all cases, however, their thank-offerings should be for permanent funds, and should not interfere with the contribution or disbursement of the annual collections.

It is not our right to dictate to any member of the Church either the object or the amount of his contribution. But we earnestly hope that in reviewing the history of the past, and in considering the great work which lies before us, each member of the Church will esteem it a privilege to contribute to such enterprises as shall bless humanity in all coming time.

Under the broad and comprehensive plan of action quoted, it is left to each society, institution, and interest included in the recommendations to adopt its own method of presenting its claims to the Church. While cherishing the heartiest sympathy toward them all, and not doubting that all will be ably and faithfully represented, we suppose it to be our special obligation to set forth, so far as we may, the claims of the Board of Education.

We are aware that those claims will every-where encounter the active, but we trust not unfriendly, competition of objects of intense local interest. Nevertheless, we believe that the connectional spirit in our Church is so strong and of so great importance as to be entitled to handsome recognition every-where. In other words, that all the good principles and motives which prompt liberality to local objects of Christian effort will also prompt a large measure of liberality to the

Church herself which has developed those objects in so many places and forms.

As, therefore, the Board of Education is officially appointed to represent the connectional educational interests of our Church, we urgently ask that every church, every Sunday-school, and every member of every church and Sunday-school, plan, and be encouraged, to do something in behalf of either the General or Children's Educational Fund under its care.

For the General Fund there is no disciplinary appointment of Church action, except that of the general educational collection, which is primarily designed to aid and encourage the several Conference auxiliaries of this Board, all of which are commended to liberal and hearty support. Conferences which have no such auxiliaries may fitly direct that those collections come to our treasury for the increase of the General Educational Fund of the Church. But over and above what may be done in church collections as such, the General Fund has special claims on the liberality of individuals who may wish to do good by means of gifts or legacies which shall be held in perpetuity, while the income derived from them shall be employed over and over again through successive generations to aid in the education of ministers and missionaries. For such gifts and legacies in large numbers and amounts we specially plead.

For the Children's Fund we have the advantage of a direct disciplinary appointment on a given day, and applicable alike in all parts of the Church. What is of scarcely less importance, we have a widely diffused and growing interest in the object and the manner of promoting it, as proved by the representative letters published in the last quarter's *MANUAL*, and even more so by the increasing collections which continue to come in.

We therefore plead that, in 1884, we may have a Centenary Children's Day that will give an impulse to Christian education during centuries to come. In support of this plea we can confidently point to what this Board has done during the brief period of its active existence, but for details of which we must refer to its published documents. Already the workings of the Board have, in many ways, proved how very important

it is for the Church to have in efficient action such an agency as this for the purpose of profiting, in the highest degree, by some of the best results of her great systems of Sunday-school, literary, and theological instruction. But what has been done in this line, although full of encouragement, is only a faint foreshadowing of what may be done hereafter, should adequate means be supplied. In every direction the demand is growing for judicious help in behalf of the struggling and consecrated talent being developed by our Sunday-schools and literary institutions. Rightly guided and cultured, this talent may become an invaluable auxiliary to promote the extension of Christianity throughout the world. If neglected, it may be lost or sadly perverted.

We therefore ask that timely and general preparations be every-where made to give the Children's Educational Fund a great benefit on next Children's Day. Its original projectors asked for it a million of dollars. Considerably more than one tenth of the million is already in hand. What is now wanted is a united rally to complete the project so well begun.

A special motive for making the Children's Day of our Centenary year an occasion extraordinary for its interest and liberality is found in the position providentially assigned to it. In the nature of things, as well as by the episcopal plan, it will introduce the whole series of Centenary services. Next year being that of General Conference, our representative ministers and laymen in great numbers will be occupied at Philadelphia during the entire month of May, the preceding months of the year having been crowded with Annual Conference sessions. Children's Day, therefore, coming just after the General Conference, may serve as a general jubilee to welcome the delegates home, to inaugurate the new quadrennium, and to introduce the special services of the Centennial year.

To enable our friends every-where to make that day what it ought to be, the Board will make a liberal provision after the general analogy of the plan so enthusiastically received last year, but improved by experience and extensive consultations. The details of its plans will be announced in January, and one object of the present article is to bespeak for them a general and favorable expectation.

THE CENTENARY MEDAL.

As from early ages it has been customary to commemorate great events by the coinage of medals, to be handed down to coming generations, so the Board of Education proposes, as soon as it can be suitably prepared, to strike a HISTORIC MEDAL, which shall be jointly commemorative of the organization of the Methodist Episcopal Church in 1784 and of the celebration of its first Centenary in 1884. While this medal will have a special charm and a distinctive educational value for the children and youth of our Church, it will be no less desirable to adult persons. Indeed, many distinguished ministers have already indicated a desire to possess it. It will be struck in large form, on solid metal, in the most approved style of modern art, and finely gilded. It will bear on one side the head of Bishop Asbury, as representing the Episcopacy of our Church in 1784, and on the other the head of Bishop Simpson, as representing our present Board of Bishops. Special pains will be taken to make it the most elegant and valuable medal ever produced for popular dissemination. It will be furnished to all persons, young or old, who will give or send one dollar each to the Children's Educational Fund. If possible, it will be in readiness for issue early in December next, in the expectation that it will prove to be one of the most desirable of objects for Christmas and New Year presents and rewards.

CHILDREN'S DAY IN FOREIGN COUNTRIES.

MEXICO.

The REV. JOHN W. BUTLER, writing from the city of Mexico, says:

Children's Day was pretty generally observed throughout our Mission. The meetings were all excellent, and the financial result in twelve appointments was \$55 10. This is an increase on last year's report, with one or two places yet to hear from.

It may be remarked that the Children's Red Letter was translated into Spanish, and sent out through the schools, as in this country.

GERMANY AND SWITZERLAND.

The Rev. L. Nippert, D.D., writing from Frankfort-on-the-Main, says that on all the circuits and stations in the Germany and Switzerland Conference, except eight, Children's Day collections were taken, amounting to 384 marks. He adds: "Our people and ministers are becoming interested in the cause, and there is no doubt that the Children's Day will by and by become a success in Germany."

A series of resolutions, passed by the Conference, relating to Children's Day and its general observance, will appear in the MANUAL for January.

LIBERIA.

MOUNT OLIVE, LIBERIA, WEST AFRICA, August 10, 1883.

You will find inclosed five dollars in greenbacks, which I send you from this far-off land, the contributions taken up on Children's Day on this station and Marshall.

The pastor of the Marshall Circuit sent me one dollar and twenty-five cents as the sum total taken up on that circuit, and the three dollars and seventy-five cents was taken up on this charge. Mount Olive Mission Station, you are aware, is made up principally of converts from the native tribes, and have concentrated here to worship the true God. They are poor, so far as this world's goods are concerned, as they have left all to follow Christ. They are interested in all that pertains to Christianity and civilization, but they have not the means to do much. By this small contribution they show a willing mind to do what they can. The church at Marshall is made up of Americo-Liberians and recaptured Africans of the Congo tribe. The circuit is supplied by a local preacher who is doing what he can to keep up the interest of the work on that circuit. They are preparing to build a new church, and are very short of money just now. The pastors on the other circuits in other parts of the Bassa Districts have made no reports to me in reference to collections taken up on Children's Day, and I cannot say what has been done. On the Edina Circuit, the Upper Buchanan Circuit, and the Bexley Circuit, the membership are building new churches, and, perhaps, using all their funds in this direction.

We are at present in need of working men. We are few in numbers, and, unless we get help from some quarters speedily, the Liberia Conference will die out. We have no money to send our young men abroad either for a theological training or for ordination. They cannot be ordained here without the laying on of the hands of a Bishop. We are greatly in need of the visitations of one of the Bishops to ordain the young men of our Conference now elected to orders.

We have but seven elders now in actual work, members of the Conference. They are growing old and feeble, and soon they must cease to bear the toil incident to an itinerant life in this land.

Hoping that this small contribution will reach you safely, I remain,
Very respectfully yours, JAS. H. DEPUTIE.

INDIA.

REV. S. S. DEASE, M.D., writes from Bareilly :

Our Children's Day was a great success. Hundreds of little ones came to the service with strings of jasmine round their necks, and all brought their pice (small coins.) Our collection amounted to twenty-five rupees, which in dollars is a good deal more than I see by the list that many congregations at home give. It has become the most welcome Sunday in the year to our native children. In my circuit there are no less than 1,200 scholars in attendance on the Sunday-schools, and 900 in the secular schools.

JAPAN.

TOKIO, JAPAN, September 8, 1883.

Children's Day was observed in Tokio and Yokohama, and inclosed please find certificate of deposit for \$4. Of this the Sunday-school in Yokohama contributed \$2 10, and our school in Tokio (Boys' School) \$2 40. This was the first time we had attempted to do any thing of the sort, but we intend to make it a fixture in our work.

Yours respectfully, CHARLES BISHOP.

The above letter contains a gentle, but very valuable, hint for the Sunday-schools and children of the United States. If the poor little children of far-off India show their love for Christian education by *all* bringing their coins as offerings on the day of the children's jubilee, surely none among us ought to do less. In a moral and Christian point of view, what can be more beautiful than the opportunity furnished by Children's Day for joining hands all around the world in helping and encouraging each other to develop heart and mind for the better service of Him who said, "Suffer the little children to come unto me?"

EARLY FRUIT.

The principal of one of our Church institutions in the Southern States writes to the Corresponding Secretary as follows :

Your letter with remittance is received. Many thanks. The two young women aided are worthy, and, I feel sure, will replace the money. One of them taught a summer school, and awakened the neighborhood on the educational question to such an extent that they are going to build an academy.